A master architect

of the twentieth century unfolds his revolutionary idea for a city of the future a brilliant solution to the ills of urbanization whereby man can attain dignity in his home his work his community

Broadacre City is a decentralized community in which the distinction between country and city is obliterated It is a vast design of dwellings—prefabricated cottage apartment office building home for sloping ground luxury home school and theater motel and overhead service station highway and intersection for uninterrupted safe traffic roadside market, sports stadium [illegible] farm units—all working as an integrated whole built around Wright s famous concept of organic architecture Also included are his designs for a new vertical body car and a helicopter

The great model of Broadacre City itself now a feature of the Taliesin Fellowship in Wisconsin is here too section by section illustrated in detail with the famous series of [illegible] graphs

p [illegible]

is a thought provoking volume— tonic for contemporary planners

—Chicago Sunday Tri[illegible]

ANK LLOYD WRIGHT

HE LIVING CITY

A MENTOR BOOK

LISHED BY THE NEW AMERICAN

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N THE UNITED STATES OF AMERICA

rnal character of a man is often expressed in his appearance even in the manner of his walking and ound of his voice Likewise the hidden character of is to a certain extent expressed in their outward

He ought to look with his own eyes into the book *ire and become able to understand it.* The knowl *f nature a it is—not as we imagine it to be—consti* true philosophy But he who is *not true himself* ot see the truth as it is taught by nature and it is far r to study a number of books and to learn by heart a ber of scientific theories than to ennoble one s own acter to such an extent as to enter *into* perfect harmony *nature and to* be able to see the truth Wisdom in is *nobody s servant* and has not lost its own freedom through wisdom man attains power over the stars. must realize the presence of the highest in his own rt before he can know it with his intellect. The spiritual ple is locked with many keys and those who are vain ough to believe that they can invade it by th ir own power without being shown the way by the light of wisdom storm against it in vain Wisdom is not created by man must come to *him, and cannot* be purchased for mo coaxed with promises but *it comes* to those w ds are pure and whose h arts are open to receiv

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PART FIVE

IST OF ILLUSTRATIONS

OREWORD

hen a great Oak is to die a few yellow green leaves ap-
r on topmost branches Next season much of the upper
of the tree is yellow next year the upper branches re
in without leaves After several following seasons we
ay the tree is dry

But for many years to come the frame of the dry tree
's erect making black marks against the sky as though
nothing had happened Finally rotted at the root useless
the top-heavy structure falls But then even the heavy
frame must lie a long time broken upon the ground Many
ars pass before it crumbles to soil and grass roots come
aps another acorn or two to give rise to other great
oaks

What sap and leaves were to the great Oak a healthy
etic is to a People

This book is written in firm belief that true human cul
ure has a healthy sense of the beautiful as its life-of the
oul an aesthetic organic as of life itself not on n, nobly
relating m in to his environment The sense of this natural
hetic would make of man a gracious integral potent
of the whole of human life Ethics Art and Religion
survive in civilizations only as departments of this aes-

ome down to a raising of the overflowing cup with the
ttle finger delicately lifted discussing, say the easel
cture directed to the nervous system instead of the soul
or some poetic pose or selecticism by taste: taste in man
ers or the cliche all over again in Architecture Whereas
we need now to know that the honest hardships of our
forefathers in their bravest pioneering were as nothing
compared to the equivocal trials now inflicted upon their
sons and daughters on this new frontier of the Spirit in
half of a culture of our own! Not only we their sons
and daughters but our grandsons and granddaughters
must stand here now exposed to insidious danger from
decaying traditions within and blind authority without.

Our forefathers faced dangers in the open that we might
live We face more insidious dangers the danger of de
generacy of dishonesty: the danger that they may have
lived for us in vain and we their own begotten sons and
daughters will have begotten sons and daughters of our
own in vanity without the heritage of spiritual courage
and consequent strength

Once upon a time not so long ago the conquering
of physical or territorial realm was the Frontier But now
to conquer sordid ugly commercialism in this machine
age th s bony fiber of the dry tree"—that spiritual con
quest is our new Frontier Only by growing a healthy
aesthetic organic in the souls of our young polyglot na
tionals can we win this victory greatest of all victories—
Democracy

This book is on the firing line of this new most impor
tant frontier of all frontiers—a fight for faith faith in man s
Democracy in the beauty of this new gospel of indivi
duality: faith in the beauty that is the fragrant efflores
cence of all humanity— the sap and foliage of the Living
Tree—man s faith in himself as Himself

—F Ll W

come down to a raising of the overflowing cup with the little finger delicately lifted discussing, say the easel picture directed to the nervous system instead of the soul Or some poetic pose or selecticism by taste taste in manners or the cliche all over again in Architecture Whereas we need now to know that the honest hardships of our forefathers in their bravest pioneering were as nothing compared to the equivocal trials now inflicted upon their sons and daughters on this new frontier of the Spirit in behalf of a culture of our own! Not only we their sons and daughters but our grandsons and granddaughters must stand here now exposed to insidious danger from decaying traditions within and blind authority without

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This book is on the firing line of this new most important frontier of all frontiers— a fight for faith faith in man s Democracy in the beauty of this new gospel of individuality faith in the beauty that is the fragrant efflorescence of all humanity —the sap and foliage of the Living Tree—man s faith in himself as Himself

– F Ll W

NOTE

Professional criticism (say writing book reviews) like most criticism requires extreme egotism But critics are not so useless as they might seem to be

Among apprehensive appreciations of the original *When Democracy Builds* (reviews by critics more interested in content than style) came several more interested in style than content

One such said "The style of the work is just this side of deplorable" and quoted a sentence to prove it I have retained this sentence Another said The licentious use of capitals is confusing So it seemed Even to me

One poor man gave it up entirely saying he failed to understand

Another said the book was full of cliches Yes it was but my own —because quoting myself

So curiosity thus aroused many months away from initial writing I took up the book to reread it Perspective was afforded by distance from the act—and—

Well the critics were all too kind The style of the work seemed to me—yes—deplorable Capitalization by means of which I intended to emphasize significances actually confused them Sentences pregnant to me with

NATURE

Earth

The value of Earth as man's heritage or of Man as earth's great heritage is gone far from him now in any big city centralization has built (but never designed). Centralization—without plan—has overbuilt. Urban happiness of the properly citified citizen consists in crowding, in confusion—lured by the hypnotic warmth, pressure and approbation of the crowd? The screech and mechanical uproar of the big city turns the citified head, fills citified ears—as the song of birds, wind in the trees, animal cries or as the voices and songs of his loved ones once filled his heart. He is sidewalk happy.

But where and as he now stands, out of the machine that his big city of the motor age has become, no citizen creates or operates more than mere machinery nor is he going to be much more than a machine himself—if his big city stays.

Thus the properly citified citizen becomes a broker of profit system ideas, a vendor of gadgetry, a salesman dealing for profit in human exaggeration, a speculator in frailties continually dealing in the ideas and inventions of others—or becomes an avid spectator. This puller of levers, pusher of the buttons of vicarious power, has power of his own only by way of mechanical craft. A "graft" is this tide on which he rides.

of the true aim of normal human existence He has accepted not only substitute means but substitute aims and ends Naturally gregarious himself his life now tends toward the promiscuous blind adventure of the crafty animal toward some form of graft toward the febrile pursuit of sex as "relief" from factual routine He seeks but cannot find peace in an all prevailing uproar of mechanical conflicts—unless in alcohol? Meantime struggling artificially to maintain teeth, hair muscles and sap his sight growing dim, hearing increasingly by telephone He now must go against or across a streaming tide of traffic at risk of damage or death to himself or others His own good time is inevitably regularly increasingly wasted by others because he is as determined and inevitably all out to waste theirs All go about in different directions or swarm over hard concrete to various ugly scaffoldings or go underground to get into other cubicles occupied by other sub-parasites-of rent—always rent rent in some form—or go higher up under some other skyscraper rentlord The citizen s entire life is an *exaggeration* or frustration on wheels or accelerated by plane television or telephone By elevator the upended street, his life is thus limited and confused, contained instead of *expanded* a vicarious life virtually sterilized by machinery by medicine by more and more stimulants His demoralization has only begun

Were motor oil and castor oil to dry up the great big city would soon cease to function the citizens would promptly perish

So this modern monster degeneration of the Renaissance city becomes the form universal of anxiety all stated in various forms of rent The citizen s very life is tenant himself rented in a rented world He and his ever growing family evicted if in arrears or the vast debt system of rent goes to smash

Should his nervous pace slacken his digestion become ulcerous or fail his anxious lockstep with rent would fall out with the lockstep of production Landlord money lord and machine lord the man with ulcers or none is soon a total loss even to his bureaucratic government

Nevertheless—relentlessly—over him beside him and beneath him even in his heart as he sleeps is fear Fear

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natural to him because he is upended suspended and traffic jammed by this verticality due to his own mad excess He is calling this evidence of fixability instead of flexibility—*success* It is only conformity

Notwithstanding slum clearance by insurance the profit sharing of sporadic housing which he has unwittingly approved to build himself permanently into bondage he becomes more confused and helpless

Nevertheless out of this automatic turnabout against him of his own industrial revolution without a soul now fast running away from modern man he may yet emerge from the ancient shadow-of the wall as master instead of machine age conscript. He may emerge by way of Organic Architecture because its philosophy and practice are natural to his better self made free

The Shadow of the Wall— Primitive Instincts Still Alive

Go back far enough in time Mankind was divided into cave-dwelling agrarians and wandering tribes of hunter warriors and we might find the wanderer swinging from branch to branch in the leafy bower of the tree insured by the curl at the end of his tail while the more stolid lover of the wall lurked for safety hidden in some hole in the ground or in a cave the ape?

The static cave dweller was ancient conservative Probably he was more brutal if not more ferocious with his heavy club when occasion arose than the mobile wanderer with his slender spear

The cave dweller became cliff dweller He began to build cities Establishment was his idea His God was a malicious murderer His own statue made by himself more terrible than himself was really his God, a God also hiding away He erected this God into a mysterious covenant When he could he made his God of gold He still does

But his swifter more mobile brother devised a more adaptable and elusive dwelling place—the folding tent

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The nomad? Is he thus prototype of the democrat?

However that may be these conflicting human natures have conquered or been vanquished married inter married, brought forth other natures a fusion in some still a straining confusion in others. In some men, a survival, more or less distinct, of one or the other of these salient archaic instincts of mankind

Gradually in the present body of mankind both natural instincts work together and produce what we call civilization. All civilization insists upon and strives to perfect culture in order that it may survive By increasing happiness?

In the affair of culture, shadow-of the wall has so far seemed predominant, although the open sky of the adventurer appeals more and more today to the human spirit. As physical f ar of brutal force grows less all need of fortification grows less Ingrained yearning of the mobile hunter for freedom now finds more truth and reason for being than the stolid masonry defenses (cave dwelling) once upon a time erected in necessity to protect human life from humankind This freedom is now characteristic of all yearning for culture—a spirit still slumbering in the agrarian and the manufacturer the merchant and the artist

Yes—modern science makes all ancient static defenses useless Man s value now depends not so much upon what he has made static (that is to say saved stored up fortified) as upon what he can *do*—still better—by proper use of new scientific resources So a human type is emerging capable of rapidly changing environment to fit desires one *amply able* to offset the big city of today remnant of the great, ancient Wall In this capability to change we have the new type of citizen We call him democratic

It is evident that modern life must be served more naturally and conserved by more space and light by greater freedom of movement. And by more general expression of the individual in practice of the ideal we now call culture in civilization A new space concept is needed It is becoming more evid nt everywhere A definite phase of this new ideal comes in what we call organic architecture—the *natural*

These theme songs are as false to the singer as to the listener All badly off key

Ultimate impotence comes where creation of fine art is the concern This price is extracted from us as a nation by the momentous mistake of substituting artificiality—artificial means of production and machine power—for human power in terms of money

Instead of expanding our spiritual strength as human beings by means of these our new scientific advantages, we are content to practice artifice without art The Substitute or Imitation is the signpost of our cultural lag Science can do little or nothing about all this It is up to the American spirit seeking above things for organic (*natural*) forms truly essential to a culture of our own

Democracy Gospel of Individuality

Only human values are life giving values

No organic values are ever life taking When man builds natural buildings naturally he builds his very life into them—inspired by intrinsic Nature in this interior sense we are here calling organic Instead, the citizen is now trained to see life as a cliche whereas his architect should train his own mind and thereby the citizen s to see the nature of glass as Glass the board as Board a brick as Brick see the nature of steel as Steel see all in relation to each other as well as in relation to Time Place and Man Be eager to be honest with himself and so not untrue to other men desire deeply to live on harmonious terms with Man and Nature try to live in the richer sense because deep *in* nature be native as trees to the wood as grass to the floor of the valley Only then can the democratic spirit of man individual rise out of the confusion of communal life in the city to a creative civilization of the ground We are calling that civilization of man and ground—really [illegible]ic agronomy—democracy intrinsically superior to [illegible] more static faiths of the past lying now in ruins all [ab]out him If the Usonian citizen were to live in a free city [i]n democracy he could not fail to make communal life

civilization might endure forever as a happy humane circumstance Free

This new sense-of the within naturally unfolding, taking form by the culture of art, architecture philosophy and religion, natural all being content to look *within* to the Spirit for the solution of every human problem and by expanding the means so found enlarging and achieving new varied expressions of life on earth—this would be old wisdom ancient as Lao-tze at least, yet modern That is modern Architecture and modern manhood

Were we in America to put this concept to work in government, that would be our great day after tomorrow! If it were basic in what is now carelessly miscalled "education we would soon arrive at proper qualification of the vote And we would arrive at the sense-of the within as the new criterion in art and architecture By means of it architecture will be able to qualify the work of the world reject the imitation and the substitute make any makeshift a stupidity or a crime Make life one great integral simplicity Beauty comes alive

Such simplicity is necessarily not plainness A barn door is not simple it is merely plain sterile Harmonious grace of the wild flower and all countenances of organic integrity anywhere or everywhere are truly simple In all man made life-concerns this is integral Simplicity If organic simplicity is in itself exuberant It was ever modern in ancient times Why not so now?

This our integrity needs—old wisdom yet new to our present servile provincial and amazing civilization Infinite possibilities exist to make of the city a place suitable for the free man in which freedom can thrive and the soul of man grow a City of cities that democracy could approve and so desperately needs will soon demand? Yes and in that vision of decentralization and reintegration lies our natural twentieth-century dawn Of such is the nature of the democracy free men may honestly call the new freedom Where and whenever this is understood the part is to the whole no less than the whole is to the part This true entity is alone able to live as organic architecture or as culture—the soul of any civilization

ILLUSION

Social and Economic Disease

To look at the cross section of any plan of a big city is to look at something like the section of a fibrous tumor In the light of the space needs of the twentieth century we see there not only similar inflamed exaggerations of tissue but more and more painfully forced circulation comparable to high blood pressure in the human system. Think of the big towns you know then try to imagine what modern mobility and new space annihilating facilities even now are doing to them! Consider the space requirement of modern mobilized man today as compared with twenty years ago At least twenty times larger?

Growing out of the old feudal city plan are these new *centripetal* centralizations unrecognized uneconomic forces at work to destroy mankind Not only are these forces unchecked, but their acceleration is still encouraged—even by insurance companies themselves investing the people's money in consequence of this unwholesome crowding

But in all democratic minds a question now coming uppermost is what benign power can check such centralization as the city has become—now a destructive fixation?

Well—within the problem itself lies the solution As always Centralization itself is the old social principle that made kings an appropriate necessity and is now become

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By mechanical leverage accelerating urban activity creating pressures never existing before and now never ceasing, these three unnatural economic features are the forces of our present-day city enormously intensified Monstrosity has been reached But the capacity of the human animal for habituation is also enormous—seemingly beyond belief

Rent

The first and most important form of rent contributing to overgrowth of cities resulting in poverty and unhappiness is rent for land land values created as improvements or by growth, held by some fortuitous fortune s accidental claim to some lucky piece of realty private but protected by law Profits from this adventitious form of fortune create a series of white-collarites—satellites of various other unearned increments like real-estate traffic in more or less lucky land areas The skyscraper as abused is also an instance of adventitious increment The city the natural home of this form of fortune

The seco d artificiality rent for money By way of the ancient Mosaic invention of interest" money is now a *commodity for sale* so made as to come alive as something in itself—to go on continuously working in order to make all work useless All profits earned by big money" are a specious premium placed upo the accretions of labor creation —in the form of interest—another a *second adventitious* form of fortune More armies of money satellites busily engaged in the sale distribution operation and collection of this special form of increment rent for money all unearned except as an arbitrary mysterious premium placed upon money itself earned so called by those who made it A new *speculative commodity* has therefore appeared—money unnatural as a commodity now becoming monstrosity The modern city is its stronghold and chief defender and insurance is one of its commodities

The third economic artificiality unearned increment of the machine itself The profits of this great, common leverage over labor as now employed by all mankind are thus

moral. What is right (ethical) is entirely another matter too often beside the mark. Then what is right? What is culture? Where then is this one time science of human happiness we call politics?

Once upon a time the Jeffersonian democratic ideal of these United States was, that government is best which governs least. But in order to keep the peace and some show of equity between the lower passions so busily begotten in begetting, the complicated forms of super money increase moneymaking and holding are legitimatized by government. Government too thus becomes monstrosity. Again enormous armies of white-collarites arise. Here comes more bureaucracy public checking of private money—to add to the public armies of the bureaucrat. All dressed in a little brief authority. As all this comes uppermost, major and minor courts are multiplied. petty officials their complex rulings petrified become more and more necessary until they too are an army keeping tab and collecting legal extractions from the citizenry if for no other reason than to maintain such phenomenal bureaucracy. We might now add this form of fortune (the official job) to the other three. But this too is only another subordinate creature government committed to collect rents. Perpetual propaganda becomes a kind of vested interest, itself growing ubiquitous. Again public propaganda perpetrated upon the people for which the people must pay whether of the minority party or majority party. Always comes the next election and propaganda turned loose.

Multifarious as these laws—enacted by our promise merchants the politicians—are they are only complex expedients to force this swarming clerical breed of bureaucracy to function together. This has bred finally still more droves of white-collarites a new army of lawyers. It becomes impossible to hold operate or distribute land sell or buy money or manufacture anything, safely or even marry make love or die without the guide and counsel of these specialists in the extraordinary entanglements of rent of rules of regulations applied to this or that involute commercial expedient with courts for counters where the attempt to put law above man is made in this complex

unit of our society will ultimately decide this momen- tous issue. *Consumption must control production.* This matter will only be decided by consumption in proper ... of an organic basis for distribution man to man ... nation to nation.

What then of this human subject (or object) the man unit (he is consumption) upon whom, by his own voluntary subordination this now vastly complicated uneconomic structure has been erected and cruelly functions although rudely interrupted by failure about every seven years only to be strong armed by federal government? Aid. All per vading, large or small business aid is now quite universally accepted as moral. Even normal?

But what about th man of ideas who labors out of the unknown essential sustenance for all? What about this imaginative individual who gives reality to thought? The planner designer—he who gets results from materials so far as the life of society is concerned with them? Where in all this is the Artist Agrarian Artist Mechanic the inspired Teacher Inventor Scientist—in short the Artifex? And then what about hewers of wood drawers of water the laborers in the vineyard and elsewhere?

Well—all are pretty much in the same hard case or shall we say caste? No longer masters of fortune. Fear is their daily portion.

Fortunes today engendered (controlled) by schemers experts in the complex artificialities of this from the bot tom to-the top-down system we are miscalling capitalism. Must this capitalisticism rest upon no broad human basis square with the *nature* of man s rightful relationship to other men or to his own credit here at his own hearth on earth? Facades of false fortune place false premiums upon false traits of his character. Moreover though the three main systems of false fortune are necessarily maintained by the strong arm of a forced legitimacy —that arm however strong, however reinforced by the police must periodically tire come down while confusion and misery of the day of reckoning meantime descend upon all life itself confused as alarm seeks cover of some kind—some how—anywhere. We name the chronic recessions thus created (are they a fatal disease?) depressions." Or if it is

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ife is st ll open to the artifex But today his road must lead on through persistent public obstruction most of all the drift toward conformity—the subtle envious propaganda against superiority—hindrances legally erected, legal ti s exploiting his good faith—a general depravity in a drift toward quantity at expense to quality until we find all heading in toward war or revolution this time the revolution industrial—yes Agrarian, no About ture now our agronomy asserted itself in his behalf You've left a glimmer still to cheer the man—the artifex—and by that light now mark my words we'll build the perfect ship (Kipling's McAndrew's Hymn)

An Experiment

In spite of all perversity—of the cash and-carry mentality the servile system it would maintain (if it could) grafted upon the new world of organic character—appears this modern organic concept of man and his God as organic growth therefore a deeper sense of human integrity which we might properly call organic Democracy Out of this philosophic romance the life of man began with this new nation of ours as a foundling conceived in liberty to pursue the growth we call happiness All men to have equal opportunity before the law thus to develop manhood Our vast territory riches untouched, was inherited by all breeds of the earth who were courageous enough to come and take domain on the hard terms of pioneer A new frontier we erected then Not the frontier we are facing now

Our new nation, called a republic was an experiment in freedom, eagerly manned by refugees from the despotism and monarchy of all nations Soon we became a great federation of stat s the greatest known—these United States of America Unit d the states became a nation—call it Usonia—harboring within its borders the murderer the adven urer the outcast the ch ated the thwarted and the superior the predatory worst but also th courageous best of humankind deserting pr vious nationality to make a new nation—a life there to be in the image of a great ideal

elegance or borrowed Italian Renaissance they were al ready degenerate when they reached new land Soon with the advent of so many foreign nationalities came licentious eclecticisms in all art By way of peripatetic taste we were especially devastated in architecture A ready made art antique or pseudo-classic (the same thing) satisfied the pressing social demand and even became the pressing need of Society in the new nation Riches in general so rapidly overwhelmed any indigenous culture that so-called Ameri can architecture fell to the great low in eclecticism of all time Culture attempted thus ready made became a mere commodity So its merchant became moral The merchant became desirable even a social aesthete! To refer to Principle was not yet offensive to science but it was peculiarly offensive to the merchant in the education of the arts To refer whatever culture we had to Principle was then beside the mark The radical became an of fense dangerous! Where there were no roots, why look for them as he would? The radical became a menace con sidered—even as now—unconstitutional

Here (is it for the first time in history?) a self-deter mining polyglot people on incomparable ground sub-scribing to the highest ideal of human freedom yet known sprang into being as a nation with a curious bastardized culture its culture a quarreling collection of many ready made cultures of the world borrowed pieced together by uncultivated taste Such as it was here was a makeshift garment worn outside in—even upside down—not cast away as we now see it should have been So we got the wasteful makeshift our ecelecticisms became and that we now regard in this ugly discord all around us Incongruity was begot by riches Great abortion But abortion was merchantable therefore moral" no more than a make shift a purchase consisting at best in some copy of the great rebirth called "the Renaissance so that nothing indigenous in art could be born to us Thus quondam bastardization of the new nation s character was artificially elected and applied an artificiality soon to be confirmed by higher education! Education in America became a collection of imported academic devices arbitrarily applied to the surface of life And, too soon, the authority of this

became the capital of our own pseudo aesthetic interests

This prostitute pictorial performance was in our national life raised to authorized academic pattern eagerly grasped and sanctioned by the Mrs Gablemores and Madame Plasterbilts of American good society Evil consequences of this confusion or degradation of choice by what the selective taste of the period could buy abroad—or import—were fashionable

The god of Principle to guide the rulers of the country new founded upon a more just expression of human liberty than men had known before did not seem to inspire appropriate (or even sensible) interpretations for the ways and means of the free and democratic life that had been made possible Nor did the wealthy or the supremely successful seem to understand not only what life under their great democratic ideal meant in terms of economics but not at all what arts or crafts would be natural to such a life as ours Unsuitable fruits of the old monarchic authoritarian system prevailed, demoralizing any vital functioning of art So also demoralized whatever else went with it? Ancient traditions now entered the heart of the nation Not in spirit? No As culture a mere eclecticism damnable by taste In place of culture of our own came servile abnegation to the past We were conservative?

Architecture parasitism for five centuries, sank to in continent imitation by our ever freshly confirmed eclectic fashionables Religion itself (quite naturally) sank beneath the level of duly accredited servility The need to maintain this abnegation or sterilization was inevitable In all valid interests of our new life exploitation of the cliche (the formula) in religion as well as aesthetics had right-of way because get rich-quick patrons found it as expedient to get-culture quick Yes ignorant provincial social ambitions had found this cheap shortcut to culture The healthy spiritual significance of our own new ideal of freedom—Democracy—was and so easily betrayed by the powers of financial success

Provincial people thus superficially and suddenly eclectified could perhaps breed tastes that could only turn back to taste—instead of growing new life of the spirit or new ground in a new era The culture we as a people

and give prestige to the new idea of democracy And so old intellectual equipment met new paraphernalia head on Indigenous culture was—to this day—left to languish Except as the cultural mask might be imposed by architects —themselves no more than drapers and haberdashers of the arts—shallow *couturiers* who functioned as "artists" High powered salesmanship by professionally managed publicity was able to sell their feeble or profane derivations of old culture to new "success"—if not shameful ugliness sheer stupidity—and any upsurge of vitality in the arts of the new republic was left to lie before us Reproach grow in" to this day! Naked necessity would have been far better

This cultural mask has thus covered and concealed our true nature In the name of some bad forms of surface decoration or the cliche internationale our country was and still is being taught to call it Architecture All but one of our universities have conditioned the novitiate to regard this bastardization of motive as the essence of art and architecture

So the teen ager—American youth—goes to the stocks to be conditioned by false qualifiers in the greatest eclecticisms of all time—our big colleges There hopelessly confirmed parasites of the American spirit teach our youth They are crammed with imported formulas for all this idiosyncrasy of "good taste" But taste can never be more than a matter of ignorance now because the way to knowledge is truly open to the teen ager

Such substitute for culture—suitably urban—as we have set up in the big cities of these United States thus betrays the country It functions as something imposed upon American life because we—the people—could not or would not learn the value of culture really grown out of the daily circumstances of our life Organic Unable to live our own lives where the fruits of a new civilization might be our concern we have found it so much easier—cheaper too—to fake our culture or buy it ready made Uncertain provincials still awkward we have been afraid of being laughed at if our "choice" (taste) should happen not to be properly certified by duly managed prestige In our

which the West rode to power is now rampant in the Middle East and the East The yellow man ubiquitous is learning to ride Well why are we afraid of him? Is it our conscience? Or the lack of it?

Out of American rugged individualism captained by rugged captains of our rugged industrial enterprises we have gradually evolved a crude vain power plutocratic Capitalism Not true capitalism I believe this is entirely foreign to our own original idea of Democracy The actual difference between such individual*ism* and individuality of true democracy lies in the difference between cowardly selfishness and noble selfhood! Like the difference between sentiment and sentimentality or the difference between liberty and license

Isms only aggravate misuse of vicarious powers by our expedient masters of the expedient using the three great increments—rent for land rent for money and rent for manhood—to put native individuality into bad repute or into its grave Like the abuse of any good thing abuses of individuality will bring reactionary consequences Proof of such reaction is with us today Fearful our ultracon servative rich men are proof enough But our art degraded to the level of the makeshift and our tottering religion are stronger proof These personal idiot-syncrasies of the man of taste by which we are persistently misled in the name of individuality are still more evidence If creative ability is our concern we may be seen to have failed be cause sterility has been the natural consequence of vicari ous exercise of our enormous mechanical powers Abuses of power are characteristics of ultimate defeat Not success Quantity uprises at expense to quality This is surely the antithesis of Democracy

But true creative ability as always will be the first con cern of democratic individuality And conversely Indi viduality must ever be the concern and success of creative ability Until Usonia recognizes individuality not as per sonality merely but as the natural blossom and fruit of organic character seldom if ever common always radical —therefore, however difficult, is conservative of Life itself (being *of* the Soul)—we will have no adequate share in Democracy nor any in its defense because we will not have

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Without such elemental human integrity there can be only the use and abuse of materialism not much above the belt, and vicarious That is to say not above artificiality No great art or architecture as poetry no religion no integrity even of conduct

If we deeply enough desire democracy we will be much more careful of how we turn upon our basic ego—selfhood —just because we have failed to distinguish it from mere egotism. We have misnamed so many flagrant abuses by egotism in the name of individuality For instance the rugged individualism" of capitalism Capitalistic may mean merely individual*ism* or a run in with riot Such ism may be (usually is) completely something else—something for which true individuality has but scorn And true individuality has no more to do with the crass methods of mercantile egotism such as ours than with communism or socialism at its other extreme Democratic individuality a salient essence of all human life is the fundamental core of Art and Artist—creative

No isms can express true individuality Any man with a formula instead of a spirit has already taken his place as an affront to nature a mere *substitute* no matter what ist ism, or ite he may be

> Man proud man
> Drest in a little brief authority
> Most ignorant of what he s most assured
> His glassy essence like an angry ape
> Play such fantastic tricks before high heaven
> As make the angels weep

Great religious leaders—Buddha Jesus Abdul Bahai Mohammed Lao tze especially—wanted no formalism by institutionalizing religion tolerated no bureaucracy or officialism in the realm of the Spirit Such integrity of soul wanted not even disciples!

So human nature, far out of drawing in this day of our own time is bound to miseducate because miseducated The education that would be essential to the freedom of human nature is either on crutches now or pitifully weak pseudo-functioning only on pseudo lines staying on the boulevard thinking, by the groove moving by interior

In no planning which the old city has received has modern spacing been based fairly enough upon the new time scale of modern mobilization—the human being no longer on his feet or seated in a trap behind a horse or two but in his motorcar or going in his plane. Listening to commentators on the subject, we find that machinery has brought to us no alt rnative plan Urban life originally was a festival of wit, a show of pomp and a revel of occa sion while all was still in *human scale* True urbanization rewarded life back there in feudal circumstances a life for which our cities of today were originally planned and built formed by and for a group-life of powerful individualities, themselves in scale true to human life in medieval times Then conveniently enough spaced. But now under modern machine age pressures the better life is being driven or wills itself away Either gone or going now it travels to and fro perhaps lives in penthouses *in the city* or far be yond in country estates More time wasted in the to and fro than is spent in desirable activity Such genius as the big city now knows *is* recruited from farms and villages of *the American countryside* No city with over 100 000 pop-ulation can live by its own birthrate The recruits cele brants of the hard pavement (such as they are) sidewalk happy all now seek the city to find it to be a market only insatiable A great maw demanding and devouring *quantity* instead of encouraging and protecting *quality* As it de vours man so now it must devour itself Fish are for sale in this marketplace but there are *none* in its streams The foolish celebrant, crowding in on crowds of hypnotized seekers no less confused frequently escapes to the country side escape essential because the overgrown city now offers him nothing he cannot better find on terms of comparative health and freedom in the beauty of the countryside Al ready the age of the machine has laid that open to his majesty the American citizen While he slept it came upon him the American architect notwithstanding—impo tent

Again reflect upon these facts first the fundamental unit of space measurement in modern life has for every man so radically changed that he now bulks twenty to one—even a hundred to one—when he gets around about seated in his favorite motorcar Then reflect that mobiliza

harsh haphazard masses—upended, crowding on the be wildered wistful eye peering up from black shadows cast upon the man down there below on hard pavement? What if so? We have seen crowding greater if similar as destructive drama wherever irresistible physical force has violated mankind or tilted up and broken through earth s crust So—see in this volcanic crater of confused energy bred by money power no wise control of enormous mechanical forces pushing up to crowd and be crowded to grind against each other with a blind force moved by common greed Crowded exploitation as only the Machine can crowd and exploit forcing *anxiety* upon all modern life Is astonishment at all this akin to admiration? But consider—this is never a *noble* expression of life, it is again and again only the apotheosis by the gregarious expedient of overmastering Rent

The shadows of these haphazard skyscrapers cast down below are significant Their shadows are the surviving shadow of the ancient wall of the cave dweller



The old c ty

The skyscraper if considered as independent achievement in itself may be justifiable a prideful thing! A tall

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The old city

The skyscraper if considered as independent achievement in itself may be justifiable a prideful thing! A tall

building may be very beautiful economical and desirable in itself—provided always that it is in no way interference with what lives below but looking further ahead than the end of the landlord s rise—by inhabiting a small green park That park is humane now The skyscraper is no longer sane unless in free green space In the country it may stand beautiful for its own sake

Exaggerated perpendicularity has no such bill of health It is now the terrible stricture of our big city Whatever is perpendicular casts a shadow shadows of the skyscraper fall aground and where crowded are an utterly selfish exploitation Because if the civic rights of the neighbor down there below in the shadows were to be exercised there would be no skyscraping at all There would be only a general rise in urban floor level Without much sense and with no distinction cramping and swamping all tenantry in artificial light and forced ventilation all would congest and be congestion unbearable even to the herd struck morons our present skyscraperism has cultivated

The Light of Day

So to the urban skyscraper builder in overcrowded cities the very insolence of the urban skyscraper feat is no small measure of its attraction? Although skyscraperism fits so well into the primitive psychology of the rugged individualist of the industrial revolution—he who from an office fifty stories above the man in the street casts his ominous shadow below upon the man he directs in some great moneymaking enterprise—he is success "? He is at last picturesque in the way he likes to be The tall silk hat and gold tipped stick of the past had only a little something to gratify his old fashioned equivalent—but now? What a hallmark the very tallest building in the big city out crowding the already overcrowded based upon commercial success! Ancient titles? Mere nicknames! Here he is—the tangible proof of the greatness of modern business In the city is this skyscraper shadow his own shadow? But what does that matter or mean to his place in Time? He will never know

And yet—seen at night, heedless of stampede the haphazard monster has myriad beauties of silhouette light streaming—the light punctuated by reflected or refracted lights In human terms yet undefined the nocturnal monster yields rhythmical perspectives, glowing spotted walls of light dotted lines a world of fascinating reflections hung upon other reflections ranging along vistas of the street or pendent as the wisteria hangs its violet racemes on a trellis or the trees Then the skyscraper is, in the dusk a shimmering, prismatic verticality gossamer veil of a festive scene hanging there against the backdrop of a black night sky to dazzle entertain and amaze in great masses Lighted interiors come through the veil with a sense of life and well being. The City then seems alive It does live as illusion lives

The light of day? Streams of more and more insignificant facades and dead walls rise and pour out of hard faced masses behind and above human beings all crawling on hard pavements like ants to hole in somewhere or find their way to this or that cubicle Beings packed into the roar rush and danger of a new kind of the old voracity—speed And out of other holes everywhere elsewhere pour these sordid reiterations rent rented or in pursuit of rent! Overpowering emphasis everywhere of the cell in upended stricture continual slicing edging, inching in all the crowding Tier above tier rises the soulless habitation of the shelf Interminable empty crevices run up and down the winding ways of windy unhealthy canyons Heartless this now universal grip of grasping unending stricture Box to box on box boxing, glassed in boxing looking into other glass boxing Black shadows falling on glass fronts with artificial lights burning behind them day long Millions upon millions of little cavities cells squared by the acre acreage spread by the mile This a vast prison with glass fronts

Above this avaricious aggregation which cruel ambition has built and now patronizes are haphazard odd insignificant skylines like the false ambitions below making it all more human by lying about it Elaborate ornamentation is all spasmodic Here goes and comes to go again the to and fro anxiety satiety of life in the machine age Incessant the weat of the cities always to stop-and go go-and

add unwholesome subways You will find that—with room enough for each incidental transient coming into town from the suburbs (or going out) in order to function at all lengthwise to say nothin, of around about or crosswise—the surging maniacal mass inextricable would pig pile in the narrow channels of the city well above the seventh story!

Allowing now for the established urban crisscross (the gridiron making every city street only half time efficient) the struggling mass would again double, pile up and submerge even the ten story buildings? Call this exaggeration cut it in two Then if you like cut it in two again There will still be enough cars pounding along the streets and pouring carbon monoxide into them to put Manhattan and all its kind completely out of commission starved for oxygen

Now consider the fact that motorcar traffic has just begun within this resurrection of ancient Bedlam Then why deck double-deck or triple-deck city streets or burrow in holes below them at a cost of billions only to invite further increase and eventually inevitable defeat? Now see these new imitations of old feudal cities as total loss to modern times

Why not then allow the citizenry to keep the billions they would have to pay for decking and burrowing? They could buy more and better cars and perhaps soon safe flying machines eventually bailing out of the urban man trap into the more natural life of the small town fruitfully expanded in the country As the freedom of our democracy dawns genuine in the citizen s heart the present prison-city vanishes by way of its own senseless excess Hazardous machine power built the excess and if left haphazard will ruin it. A City should now be the planned consequence of better understanding of what the nature of the machine may mean to the man with a conscience and thus must now be made constructive Without this integrity on our part, our boasted democratic freedom is going—going—something soon doomed entirely by its own foolish extravagant ignorance—and gone

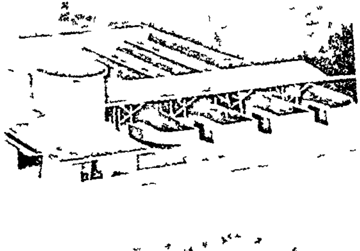
So no longer manifest is any clear thought or sane feeling for humane good in urban exaggeration Humane elements

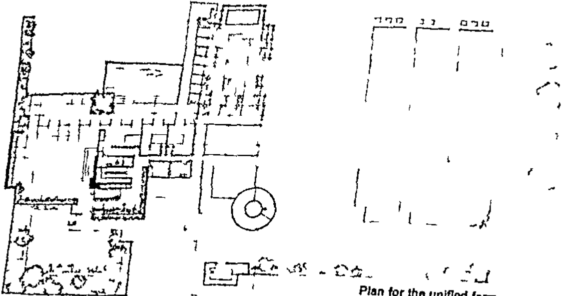
Forces Tearing the Vortex Down

Human sensibilities, above the belt, are growing tired or numb. But good hope lies in this fact: this whole swollen commercial enterprise we call the City proceeds to stall its own engine by its owners' own excess. The day of reckoning is not so far away.

Mercantile interests have overbuilt the city, own it, and are now spending billions to keep it in place and going, using such man prowess as we have to make ground rent, floor rent, man rent, and money rent acceptable to urban millions, all including themselves, now in immediate danger of running each other down in a race for bigger and

The fireproof unified farm building for small acreage farms





Plan for the unified farm

Wherever the welfare of human life is concerned structure vertical or horizontal cannot stand against the more natural conscientious harmony of life with the ground

Another greater force to aid the reawakening instincts of the ancient adventurer lies in the spiritual strength of this challenge as a superb ideal of human freedom Democracy! This new-old ideal is ancient as a spiritual concept of life but is *new* to our own phase of modern time See its natural consequence as the reintegration of Decentralization! With this new spiritual concept, we move beyond prevailing expedients Organic architecture is integral a concept of this new life our nation is learning to identify as free democracy Yet only dimly comprehending this new ancient ideal architecture because itself inevitable to all appropriate forms of civilization must become a great spiritual force moving to free mankind from time bound life *in time* bound modern cities Decentralization is therefore innate necessity a new city is inevitable as sunrise tomorrow morning though rain may fall

Thus the three *principal* machine agencies are steadily at work for the surviving *instincts* of the freedom loving primitive Democracy steadily approaches And while yet unconscious of the precise forms it will take we are able to see new forces gathering.

Look again and again at these modern machine agencies busy forcing change upon this best of all possible worlds Examine h—more in detail Then study the basic ideals of this young-old champion of Freedom already at work around the world Organic architecture—and you will begin to understand Broadacre City

Looking Backward

Earlier in time human intercommunication could only be had by direct personal contact Commercial or social communication was slow and difficult The City was of necessity a close built mass—a mart the only general meeting place therefore the only distribution center So the pattern of the feudal city grew to serve human needs as they then were Human concentration then was not an

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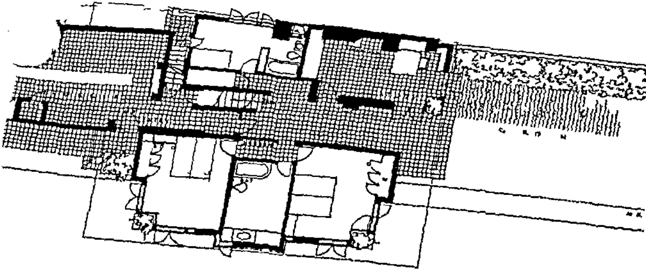
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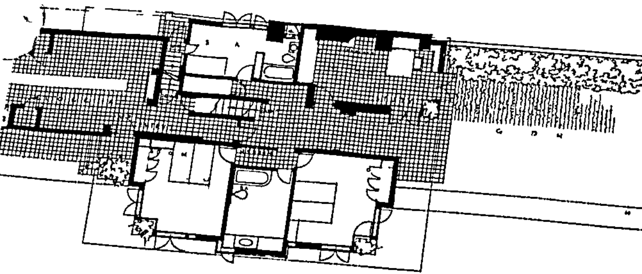
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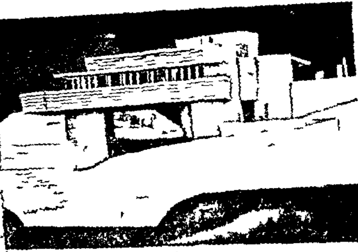
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Garden level plan



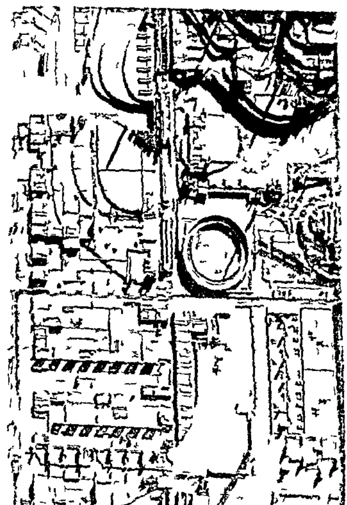
Garden level plan



Typical home for sloping ground

Our new machine agencies create new tendencies con scious.ly employed or deployed and reorganized Civiliza tion recapitulates The village that became a city scatters far as mobilized communication grows agency number one There is now no advantage in a few blocks apart, over a mile or two or even ten There is a new time scale to take the place of the old foot and inch scale Human thought itself long since rendered ubiquitous by printing, now by visible speech and movement, all but volatile telegraph telephon radio television and safe flight Then what have we? But the proper question is what has us?

Concerning agency number two steam once upon a time dependent on fuel concentrations congested and coupled close together human devices for movement and living comforts But the internal combustion engine (motorcar or plane) safely goes anywhere carrying its own fuel smoothly working as it goes The motor ship the automobile and the airplane Transit through space be comes economical New hard roads or rails still come in because of still necessary composition with these advan tages Developed as continuous avenues of swift fluid mass communication these are all comparatively new de vices breeding still more devices and advantages



and Taliesin North 1934

as the industrial revolution has allowed to live The run away imperceptibly at first, forcing the old city into new forms The more intelligent citizens now lead the way to freedom for others Numbers increasing come trailing along into that spaciousness we will soon have *good reason* to call the freedom of American democracy

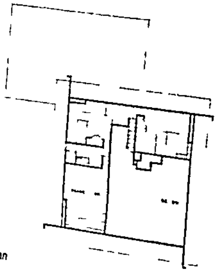
Character is a healthy individual growth of freedom from within No matter how the present pilots of our civilization came to be pilots unless the people themselves want to go down to stay down they must act upon the modern imitations of ancient feudal cities inimical to our new means of life They must act upon them not as calamity but as opportunity for development of the *quality* now belonging by nature to them throughout every feature of their daily lives

Decenter and reintegrate When this need is seen as indispensable democracy will be built Only the spirit of an energetic, freedom loving people disciplined from within by means of true nature study employing natural methods and whatever materials art organic architecture science (and religion) have in common using our new advantages only such *command* will ever know indestructible power—unbreakable defense Of such should be the character of these United States Say Usonia? Aristocracy from within which our forefathers hoped to see a reality—interpreted by Thomas Jefferson as the bravest and the best

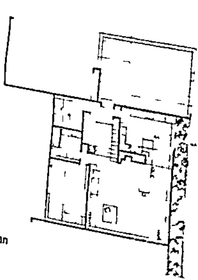
Why then should free men not use the power of machine leverage to gain and keep the freedom their own fore fathers declared?

Individuality independent—the Sovereignty of which we have already enough unselfish manifestation to live and grow the new city by—is continuing to make the old city increasingly unimportant—even as a burrow Driven to skyhooks nooks and crevices—inhibition everywhere—the big city now can exist only to be thwarted or aborted

Full employment as we continually hear about it is not enough for the democratic citizen if this country still means what it declared—1776 No Full employment is not enough because it may be and often is only a more subtle form of rent or conscription continued as the useful means



Upper level plan



Ground level plan

DECENTRALIZATION

Integration on the New Scale of Spacing

Our share in the Americas—why not call that share Usonia?*—can no longer be earned without good architects as essential interpreters of America's humanity. Creative architects. Nor can this nation afford to believe creative architecture is not to be its own logical interpretation of ways and means of life in our modern machine-made era. Art, Philosophy, Economics and Religion all old school have failed us and politics is becoming likely as prostitute in a drift toward conformity. Organic architecture now comes as natural interpreter of Nature. It should light the way? Any true creative art can know the way. After our long journey—at least 500 years long—away from the original art of Architecture the mother art other arts though not so integral with the daily life of the human being now show signs of awakening. But in fundamental social affairs of Form (not reform) the architect is necessarily our prophetic interpreter in such circumstances as are common to our fate. The new forms will be provided by him. The nature of the true architect mind is most needful now as in any era of Change. Great ancient powers that built great civilizations (abstractions) only to die

* Samuel Butler's suggestion of a name for our nameless nation (see his *Erewhon*.)

and culture: Art, Religion, and Science all will be nearly as possible, one. Only then may each man be a whole man living a full life. Only then is he "secure." Nor does this mean that every man must be a genius or farmer. But there will be no longer excuse for any man to be the kind of parasite the machine power of centralization is now so busy making of him—only to ensure him employment on the terms of a wage slave.

We now know that these new machine forces may be potential, great liberators but we know they are yet far from working so for the citizen. They are not owned by him nor are they owned for him. They are owned by the same landlords, machine-lords, and money lords that operate rent and operate the city itself now a vicious form of rent. These misdirected mechanical means are potential means of human liberation. But thus warped to distortion enormity is maintained to destroy the citizen.

It is within the power of these very mechanical forces to automatically destroy any system that continues to deprive humanity of all but a small fragment of its potential benefits.

As a people we are still unfamiliar with the idea that it is organic character in planning and building that alone can lead the way out of this terrific collision of mechanical forces. Organic architecture can end this superwaste of human life now become so commonplace that we thoughtlessly accept its evil consequences as inevitable. Normal though not inevitable it may become fatal to our national experiment in freedom.

In this city of today as of yesterday ground space is reckoned by the square foot. In the organic city of tomorrow ground space will be reckoned by the acre: no less than an acre to each individual man, woman, and child. This individual acre seems minimum when we consider that if all inhabitants of the world were to stand upright together they would scarcely occupy the island of Bermuda. Reflect that in the United States there are about fifty seven green acres each for every man, woman and child within our borders at this time.

On this basis of an acre to each, architecture could soon come into service of the man himself as a natural feature of his life. The architecture of his home

and culture Art, Religion and Science all will be nearly possible *one*. Only then may each man be a whole man living a full life. Only then is he "secure." Nor does that mean that every man must be a g nius or farmer. But there will be no longer excuse for any man to be the kind of parasite the machine power of centralization *is now so busy* making of him—only to *ensure him* "employment" on the *terms of a wage slave*?

We now know that these new machine forces may be potential great liberators but *we know they* are yet far from working so for the citizen. They are not *owned by* him nor are they owned for him. They are owned by the same landl d, machine lords and *money lords* that operate rent and operate the city itself now a vicious form of rent. These mi directed mechanical *means* are potential means of human liberation. But thus warped to distortion enormity is maintained to destroy the *citizen*.

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integral independence the only sure basis of his desired freedom

Throughout our amazing civilization the citizen is already going afield because the machine that brought him to the city is as able to take him back again When he wakes to a larger and better sense of himself he is free to go out and—prophetic—build the new city Machine power *subjected* to man s own proper use will enable him as a citizen to live in a better city in a better developed countryside because he is no longer conscript either by or for the agencies now keeping him at least available as one

Democracy on these new free terms means freedom for every citizen—yes but only if the principle of the machine is forced *by himself* to go to work *for* him It could start working *for* him if he should so desire and courageously so decide The machine as an automaton is involuntary Automatically (because of what it really is) the present uses of it work man toward the revolution which this decision may mean. Otherwise this great iron horse upon which the West rode to power—the industrial revolution—is not only a runaway horse but a stayaway

To repeat as centralization was the natural "monarchy (in architecture the major axis and minor axis) men were compelled to centralize and revolve as closely as possible around an exalted common center for any desirable exploitation of the man unit The idea of democracy is contrary Decentralization—reintegrated—is the reflex many free units developing strength as they learn to function and grow together in adequate space mutual freedom a reality

Analysis

Consider monarchy was defeated because it magnified while at the same time it deliberately mortified, the individuality that we as a people desired and declared and now I believe desire more than ever to establish? As for our present system, free enterprise so called well if its beneficiaries should decide to persist in the present form of supercentralization the system—its apex on the ground

Democracy by Definition

Already men get more satisfaction out of their vastly increased facility for free movement than ever before Imagine a man s life in the next twenty five years if man can keep out of industrial war long enough to get enough out of the last war to let the machine do its work for his own democracy?

Democracy the integrated society of small units each of the highest quality imaginable and all characteristic Genuine This is in the nature of our rational ideal of the free world and practical too but only so if this machine age be taken well in hand not only by science but by organic character in art and architecture—in statesmanship as well—and effectively used in the nature of all materials according to intrinsic nature Exaggerated artificialities of educational enterprises today—skyscraper the urban devil—have already gone far out of human scale The humane and smaller unit made free and effective upon the whole surface of the nation everywhere is on its way This is democratic Salvation of the civilization we really do desire is in this free life of honest democracy I believe we are now able and willing to pay the price for such growth as it presents

Then let us have done with all exaggerated vertical lanes of elevator traffic in the rank and file vertical transport impinging upon congested narrow lanes below—all channels crowding in upon these narrow closures called "courts —all cutting in upon desirable privacy Why make more concessions to makeshifts authorized by makeshift rules and regulations? No more submission to crucial (and cruel) landlord expedients We know now that crowding is a ruse and has no beneficent solution except to inspire us to plan the new city

artist is there in his true place the machine in his hand as a tool

Why then, should we try so hard to make life and buildings look hard like machines? Why breed a tough mechanized citizenry merchants commercialized by machinery? Why insist upon a merchant motive confusing romance with sentimentality destroying both? Though modern buildings may have the clean lines and surfaces of a well balanced machine that is only the bare basis for beauty affirmative But when they are merely negative? However novel at the moment negative is only tentative Power directly applied to purpose with the inspiration of genius is the basis for all good building or good life But the spirit of man desires more because man s spirit is in finitely more—a nobility and exuberance

It is not much to have discovered that a single mechanical unit may be infinitely repeated by machinery in construction or that it may be a great economy (Though it may not be) It is far more important that an infinite variety of appropriate forms and schemes may result when machine powers are placed in heads and hands guided by the creative instinct the imagination of a mind with a humane heart aware of the grace and significance of beauty

Organic Architecture

Organic architecture has demonstrated the fact that severe machine standardization need be no bar to even greater freedom of self-expression than ever known before If by self-expression we mean fruits of genuine individuality and do not mean a sterile style—the cliche—or idiosyncratic taste All casual discoveries are not necessarily the Magna Charta of the new liberty into which the architect—by interior discipline—may go by way of the machine to teach his own people not foolishly to *rebuild* but to build the new beyond the old to build a nation that is itself more like one great organic life altogether to show

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Action

Well   certainly not the same old thought that makes our big cities a landlord s ruse—the further triumph of ignorance over impotence

Certainly not this current of exaggeration of Old World survivals that impoverish many a free agrarian area, as though every citizen were a mere "collector"—and make unhappy people by turning good ground into a sterile cinder heap Exaggeration of artificiality now offers specious relief by government spending

No not that Nor the same old survival of thought that turned America s youth into white-collarites and sent them out of agronomy into the city in search of a job—a job where at least one hand might be kept in the pocket a cigarette hanging from the lip foot on the bar rail

Not the same old survival of thought that made out of an Old World economic system this legalized strong arm economic system of our new world an arm that must weaken periodically come down for a rest while all the renting and the rented and residue from rent gravitate toward starvation in the midst of plenty By nature such economy as ours must end in periodic national catastrophe Depressions The war a clearinghouse needed to revive in order to survive! War—actual as well as economic

Nor can we imagine our survivals to be what seems to look to our authorities like freedom won and held by force Meantime the law makes many more arbitrary laws having no foundation whatever in ethics nor any fair basis for our economic structure nor any social structure at all in nature Now—is not the idea of freedom by force anachronism? Unthinkable senseless reiterations by our political promise merchants of falsehoods we hear and see and the drift again toward the same old impending cataclysm Our own nation may reach death by way of these many obstinate centralizations of which in some form civilizations hither to in similar agony have died? Fate can be the result of such force by centralization as we are exercising upon mankind now

placing these false premiums upon activities characteristic of the wolf fox or rat in human form

Thus these Old World survivals will continue to stampede society standardize the workman himself all in behalf of a vast labor system interlocking with capital The employer himself is really another piece of property rented By whom? Employer in the same fix as employee—only higher up Or else not an employer at all only groveling survival of the feudal thinking which will eventually break the workman and the employer both together as one So employers too are themselves no less the automatic conscript They too are eventually broken on the industrial rent wheel

No less the same old struggle for survival puts heavy pressures upon th armchairs of universities to deprive American youth of such individual independence of thought and soul as they might otherwise have developed or achieved—turning fresh minds into empty toolboxes by throwing books at th ir heads while providing no collateral *experience* American youth _ conscript? He is and in so much more than a mere military sense Conscription has made militocracy inevitable to him in his life He is educated only by being conditioned not by being enlightened

For him survival (always survival) makes the banker what h has become a wary professional acquisitor The very profit motive he banks with and upon puts convenient premiums upon the baser acquisitive instincts as qualities of mankind. Banking heavily on Yesterday the banker is continually stalling or already betraying, Tomorrow But he alone among us is not yet a conscript? Why?

In it all we see the same old hangover overhead—fear—immuring men in the same old mantrap to arrive in the same way—innocuous—at perihelion impotence The biggest survivals of the ancient medieval city are now Bedlam We have been calling them survivals but really they are monstrous centripetal grindstones grinding man himself to the consistency of whatever else is being machine made for sale!

Now all the more true that machine power can have no meaning except to help make a man instead of a moron or

refl x it seeks to *serve* man rather than to become a force trying to rule over him Another reason why we say organic architecture cultivates the space within as a reality instead of the roof and walls it is building from inside out instead of from outside in Therefore it is living twentieth-century architecture instead of nineteenth-century architecture

This new American concept of architecture has style as the expression of character No longer is form a question of styles Essential Style it has and is of the nature of all building whatsoever provided only that style be naturally achieved from the nature of the building problem itself and found within the very means for and by which the building stands built. The result style is character It is by integration in this interior sense that Broadacre City would give style birth, have great style all the while as something natural not as something exterior and forced either in its structure or upon its people No exterior discipline whatever could rule nor could reclassifications be natural Establishment of flexibility will be the reverse of antique *classic* externals in American architecture Architecture and acreage will be seen together as landscape—as was the best antique architecture—and will become more essential to each other Great architectures will arise within the lifetimes of the civilization actually expressed

As a people then, if we understand the eternal principles of Nature our own especially and learn to use our riches and industrial machinery upon the vast stores of our new materials to good advantage—use them with faithful sense of fitness to purpose—we will naturally arrive at nature form with true style Perhaps (though we need not bother much about that) arrive at what, looked back upon in distance of time *might* be Twentieth-Century or Usonian style? Should that come to pass it would not be so much by any calculated intention as by the fate due to honest production and long-continued practice Style is a precious magic circumstance—style is and always the death of Style

Architecture organic perhaps because first deeply concerned with the integrity of innate structure first grasped the demand of our modern American life for a higher spiritual order Perhaps only minds imbued with this

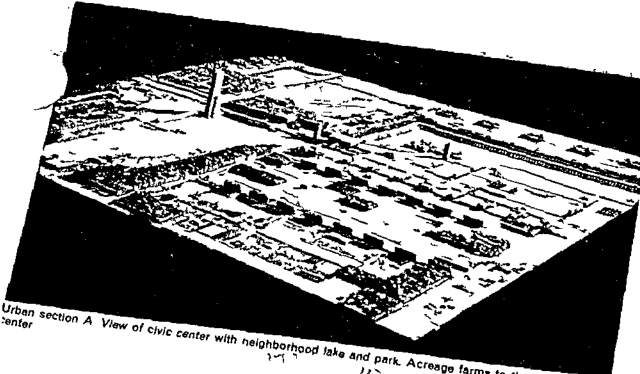
You will see the people of Usonian countrysides loving exuberance but hating waste the waste that is ugliness itself and the ugliness that is itself waste see a people now suspicious of too easy opportunity to live by the vicarious means being forced upon human behavior by the mechanical imposition interlocking rents exaggerations utterly empty of beautiful human significance

The New City

Broadacre buildings would be naturally adapted to the lives of the people who would no longer build or be content to live in prettified boxes or take pleasure in the glassification of a glorified crate however stylized Intelligence of life would not allow buildings as ignorant expedients it would see a bad one as serious impediment to good life So in the free city now here in Usonian countenance of the countryside find manhood seeking *organic* simplicity as appropriate *character* in everything; workmen themselves learning to see that organic simplicity is actually the fine countenance of Principle and no less so now in this our machine age than ever it was in ancient times Rather more so Yes and how much more necessary to life are architects themselves who are in love with the poetry of life they alone could say

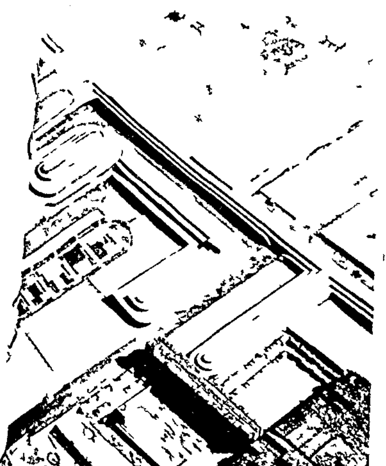
As for growing up in the knowledge of organic architecture It sees itself as new yet ages old now a true simplicity by way of simples growing out of the free democratic citizen s own devotion to life on his own ground the citizen himself something of a farmer there free of all unfair exactions

In sunlight universal see his establishment not as a boxment or burrow in a sterile mass of cars and towers see him standing free of all such structure on his own acreage When the immured citizen realizes this independence this greater opportunity to live his own life with his growing family he is already on his way to the life which democracy owes to him and he to democracy His will to be there is not in spite of but because of himself himself a potential divinity Then, is it not his good sense to be able to give

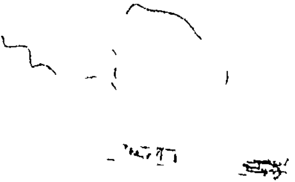


Urban section A View of civic center with neighborhood lake and park. Acreage farms to the right of the center

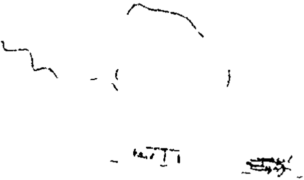
(Photos Broadacre City Models: E. Peterson)



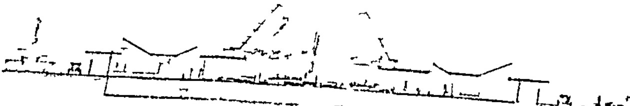
c ops to be sha ed by the community Land thus reserved to go nto c lt vat on as equ ed by growth of the population



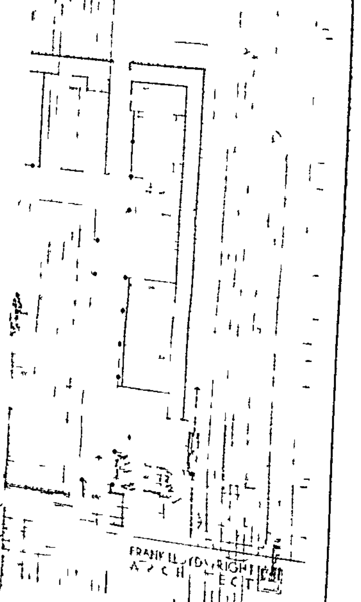
Business takes on a different character integration of mercantile presentation and distribution of all produce possible and natural to the living city



Bus ness takes on a different character integration of mer cantile pres ntation and distribution of all produce possible and natural to the living city



Section of the roadside market


FRANK LLOYD WRIGHT
ARCHITECT

agencies of life—that this new freedom is breaking for not against mankind If the citizen loyal will reach out to take these as they are for what they are—they are his on fair terms

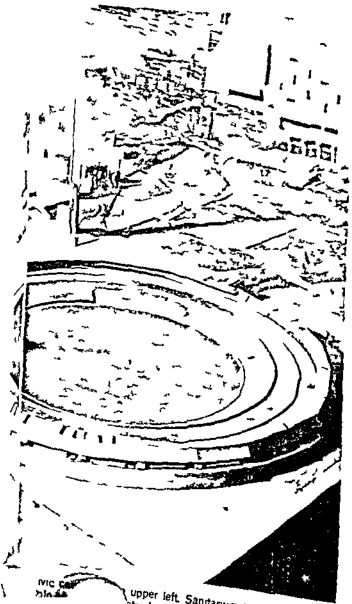
Facility to roam the sky from here to there swiftly cover vast stretches of ground, live safely with perfect freedom of communication relating each to all and all in all his feet on his own ground at will—his life his own when he so pleases and all the time in his heart what love of home life and country that should mean to a man of free will All this is not only possible but probable now to the citizen of our country if only he will have the faith in himself to go forward with courage to realize all

Where then, is the Usonian citizen situated economically if he is thus born spiritually?

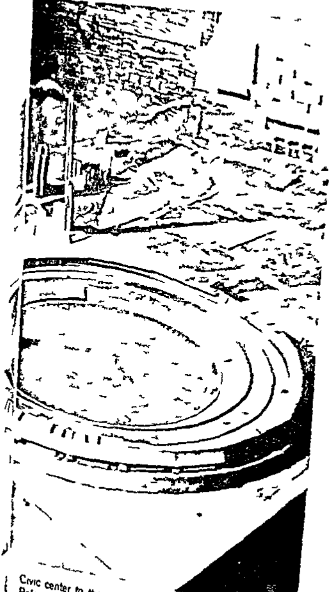
Values

Architecture (organic) knows architectural values only as human values, values true not only to Nature but to humanity as nature—or else not valuable! Good or economic modern building is an integration rising to build the organic city—the city that in rising is enemy to all forms of imitation that centralization imposes by impinging upon manhood when free Neither building nor city is to be there tolerated as any form of *stricture* Buildings like people are sun children sun born growth from and with sun born Nature and by nature sun life is life acceptance in building—or the buildings are not organic buildings Both buildings and city now should be more truly defense against time against the elements and the dangerous enemy than the city ever was before

Architecture may again become true shield for whatever aspiration glory or sanctity humanity may possess or desire Organic architecture can be indestructible though machine made fabric of light fashioned of metals woven into webs of turquoise green gold and silver textiles or the everlasting hues of the kiln or cast in metals or visible in whatever native nature materials are naturally available and still be no less integral pattern the expression of



ivic ce[illegible] upper left. Sanitarium to the right
[illegible] stivals



Civic center to the upper left. Sanitarium to the right.
Pole announcing [illegible]

USONIAN

A Legacy We Have Received From the Past

Are we all parasites? Whether we like it or not we do work or we do not work. But such bodies as our civilization preys upon if we are parasites seem to be either Nature or the Past. The forces we prey upon and by which we harm ourselves chiefly in this machine age are these inevitable forces of Nature. Machine tools have so increased our ability to produce production has so increased as to have made riches a kind of poverty and made truth a kind of anachronism. Incomes" of rich and poor both added together are an outgo that cannot buy the goods we produce at anything like the rate at which the goods not to say the best, can be produced. So the human labors involved considered by themselves unadorned by art, are really less valuable now than ever they were in the past?

Only as idle heirs of civilization then are we entitled to a living if we are to be thus displaced by the facilities of machinery! Is it not absurd for man to compete by fertility of mind against the resources engaged in devising labor saving devices for moneymaking schemes as mere gad

under the load our senseless weight puts upon us whether we subscribe or do not subscribe

The capitalism, net of our nation is only individualism gone rank or not, producing either isolationist, authoritarian, or unconscientious objectors

Political partisanship becomes a form of gangsterism Party politics are no true product for nourishment of sentient individuality Various eclecticisms are the only feature our nation yet knows The idiosyncrasy of personality resulting not in the individuality needed for democracy but encouraging bureaucracy and degenerative to mobocracy Personality by corruption and consequent degradation of the word democracy has got in the way of this great integrity we are calling as we should Individuality In the Jeffersonian sense especially so But miseducated minds of our day by mistaking morals for ethics sterilize and standardize instead of fortifying by ethics By academic training, on account of the resultant a la mode political facades we are everywhere the too willing prey of propaganda by the managed publicity of any professional Far too personal and credulous as we Americans are we not only stand in danger of losing our only chance at the free life our charter of liberty held out to us but we are still miscalling this mistake of conformity democracy instead of seeing it as and honestly calling it the refined gangsterism of the mediocre or of mobocracy Democracy is the very gospel of Individuality! Call it what you please Bureaucratic mobocracy is the corruption that would destroy the fruit of every democratic instinct we have developed

Specious Authority

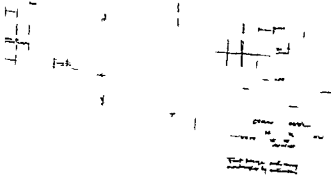
Concerning this probable academic attitude of authority itself toward the freedom Broadacres proposes we have had prohibition because a few fools could not carry their liquor Russia has communism because a few fools could

Architecture and Acreage Together Are Landscape

Architectural features of any democratic ground plan *for human freedom* rise naturally by and from topography This means that buildings would all take on in endless variety the nature and character of the ground on which they would stand and thus inspired become component parts Wherever possible all buildings would be integral parts—organic features of the ground—according to place and purpose

Although present towns and county seats are held as centers no two districts of the new city need ever be precisely alike Except as the new city might spread as new feature to some featureless plain But the plain, too has a certain natural beauty of its own and might well bear repetitions of the appropriate patterns characteristic of tillage and forestation Broadacres would be so actually built in sympathy with omnipresent nature that deep feeling for the beauty of terrain would be fundamental in the new city building would seek beauty of landscape not so much to build *upon*—as to build *with* Endless unity in variety thus becomes a natural consequence Indigenous character? Inevitable Endless variety and indigenous character would be the effect of terrain and individuality coming naturally together wherever they might arise All would find natural expression naturally

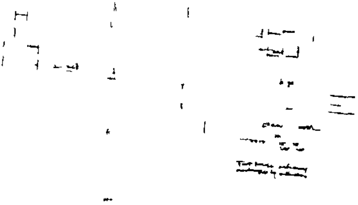
Perception and planning if organic would be qualified to recognize features of construction and design that would make the physical body of this era of our vast machine age harmonious Entity And—to repeat—organic architecture is no less essential to the structure of painting sculpture music and religion because by way of nature mankind is spiritually awake to the uses and great purposes of all the arts that are all needed to make the culture of a civilization Inevitably therefore architecture as the great mother art and moderator contains in principle



Plan of major high a in er e ion an overpass

property willful deformations of natural beauty by con scienceless utilities like those of the pole and wire men perpetual defacements by advertising in sordid self interest becoming common everywhere to irritate the sensitive citizen, would be unpardonable crimes against the land scape So-called utilities service and conscienceless adver tising of goods and chattels along the roads by the univer sal huckster would disappear mankind going about life in a more normal way poisonous mechanical gases groans shrieks and screams in carbon monoxide gas or smoke— gone Life itself no longer perpetually endangered by sense less stop and go jamming, crowding No more would abortionists be free to set up or set down their glaring para phernalia by th wayside in attempt to beguile the desired eye Garish poster facades or signs fighting it out with each other to catch the eye of the helpless passerby exaggerating everything that can be posted or imagined Signboards behind which the merchant moves in to live And much more not to be that should never have been

Naturally enough the railroad rights-of way as may be belong to the people and truck lanes occupy the vacant



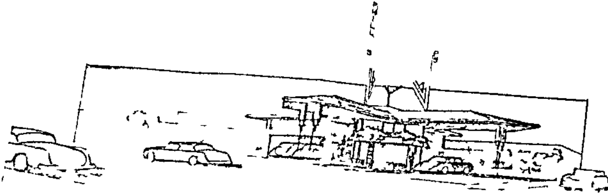
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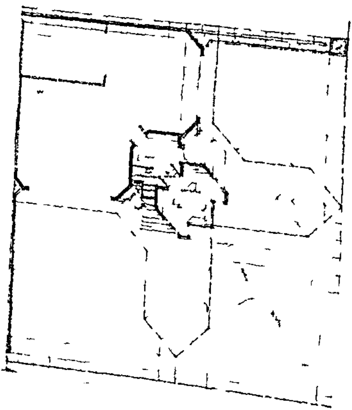
integrated bypassing over or underpassing All traffic in cultivated or living areas made gracious by landscaping devoid of ugly scaffolding (like telegraph and telephone poles and wires) free of glaring billboards and especially from ugly fencing and ditching. Imagine these great high ways of generous safe width and always easy grade—roadbeds concave instead of convex—bright with wayside flowers or cool with shade trees joined at intervals with modern air rotor fields from which self-contained mechan ical units—safe noiseless transport planes radio-con trolled carrying neither engines nor fuel—like modern taxicabs take off from convenient stations to almost any where else Giant roads now themselves great architecture Public service stations now no longer eyesores but ex panded as good architecture to include all kinds of mer chandise appear as roadside service along the roads for the traveler Charm and comfort—no end—throughout these great roads as they unite and separate separate again and unite Endless the series of diversified units—as one passes by small farm units roadside markets garden schools beautiful spacious dwelling places on acreage each on its own acreage of individually adorned and cultivated ground Places too for pleasure in work or leisure are common where landscape features occur And imagine man units so arranged and integrated that every citizen may choose any form of production distribution self improvement enjoyment within the radius of say ten to forty minutes of his own home—all now available to him by means of private car or plane helicopter or some other form of fast public conveyance factories in which to make his living Such integrated distribution of living all related to ground—this composes the new city embracing this entire country the Broadacre City of tomorrow The city becomes the nation

When every man woman and child may be born to put his feet on his own acres and every unborn child finds his acre waiting for him when he is born—then democracy will have been realized By way of education made organic life organic and organic architecture become the greatest servants of modern man. Great architects will surely then develop creative buildings not only in harmony with greenery and ground but in intimate patterns of the per

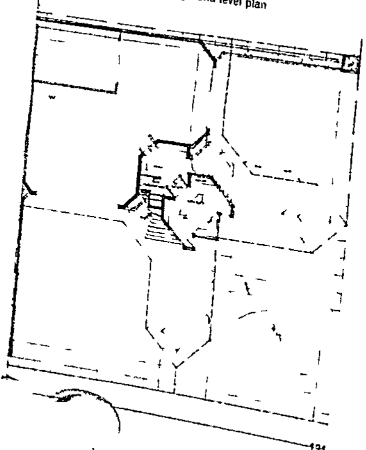


Overhead service station

Overhead service station ground lev l plan



Overhead service station ground level plan

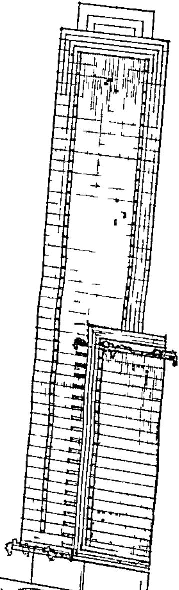


Forever fresh air food no less fresh sunlight good land green underfoot and appropriate spaciousness round about people building themselves in everywhere a more moral human life would thrive and develop So would we live! So recognizing our possibilities and comparing them with facts as we are all beginning to do (except insurance the university and capitalism) Usonian home life will not eliminate any of the gadgetry related to modern comfort It will keep alive and utilize the health giving machine facilities to which the new freedom is largely due Steel glass plastics too will be sensibly called upon to fulfill rational uses Steel for strength and lightness glass for air enclosing of interior space wall screens to make of living in any Usonian house a delightful privacy give protection against sun without losing sky and surrounding elements yes And the neighbors? Well their homes should be in no vulgarizing exposure or inconvenient proximity They would all be in spacious outdoor gardens their every garden an outdoor home

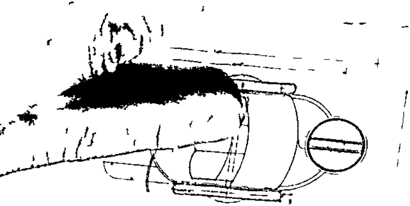
Tall buildings? Not barred No but they would stand free of neighbors in small green parks of their own set in the countryside Wherever desirable Cooperative apartment houses might be erected for immured, untrained urbanites desiring to enjoy the beauty of the country but yet unable to participate in creating or operating it But apartment houses need no longer be tier on tier of glass used as curtain walls but each extended level with its flowers—a vine festooned balcony terrace These semi public buildings would be conveniently set up in spacious gardens on ground in the outskirts of a neighborhood All varied activities now similarly independent of crowding would be so placed and built—each presentable to all Especially schools and hospitals would be but one story high in segregated units

No man content to build for himself by taking away from others natural rights to space privacy and light the result never a monstrosity like today s typical mercantile success those massive urban apartments

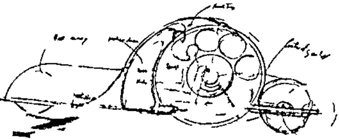
What life did this immense inhumane toll gatherer this nervous fearsome mantrap which the city raised so high have to give? What has such success to give any worth while citizen now that he has the motorcar while in

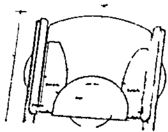


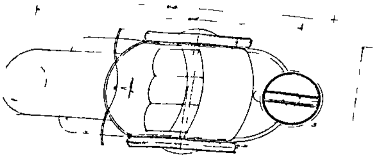
ounty ... etches elevations



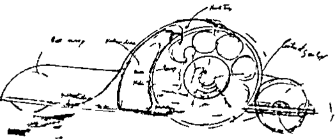
New motor car design Vertical body balanced between two great wheels Steering by tiller Power applied from power plant at rear directly to axle of great wheels Fuel and engine insuring gravity Front spherical wheel insuring stability and short turns (If a taxi driver is above a la hansom cab as in drawing below)

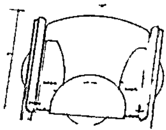


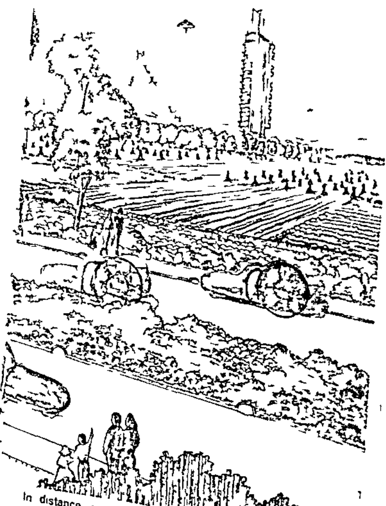




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In distance universal (nonsectarian) cathedral Tower at right, combination apartments and offices

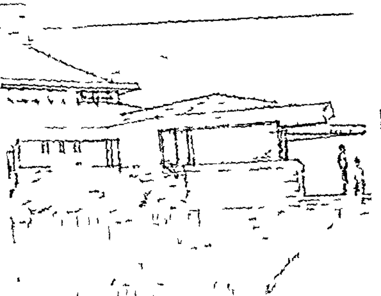
built beside his own house Both now on his own home ground The modern motorcar will no longer be a stupid awkward compromise with the horse and buggy to resemble a ferryboat. I see it distinguished as a swift really mobile *machine—humanized* The only thing mobile about it now? The name

Arts and crafts of eager growing young work life more conveniently established wherever willed by the citizens—homes shops and workshops of craftsmen—artists every one of them with his own car or air rotor or both in addition to fast, regular public transport, these independent in the many small studios and workshops that will abound throughout the city

I see going places" a *genuine* luxury enlightened pleasure in charming places to which all can go at will so designed and such places everywhere reserved nearby for occasions And because the margin of leisure has been doubled by appropriate uses of the machine—and no more back and forth haul—all may have time enough to enjoy them. Droves of happy healthy children go to smaller and ever growing smaller schools Garden schools are more numerous and more individual I see children there in their own little practice shops working in little individual vegetable and flower gardens schools and hospitals set in parks that are near garden playgrounds placed where nature periodically stages a beautiful show Raising vegetables and animals of all kinds Many joys now yet to be known would be a commonplace experience

I see children s parents meantime living the free individual life that would enrich the communal life by the very changing quality of their own fresh individuality And last of all but *not* least I see beauty in the new life unafraid of anything outside itself life that has rediscovered faith in life by faith in itself All this harmony with nature in varied transport, buildings work and recreation spaciously intimate with liberated transport I see as the proper life of the proper city A great Usonian agronomy instead of the heartless sterilizing cinder strip of enormous industrialization production senselessly increasing production only for the sake of more production

Plan and elevation would all be carefully thought out in all establishments as appropriate to purpose as each is to



Small school

service of organic architecture to the democratic life of Usonia! Architecture alive the cultivator of youth—preserver of the beauty of nature—guide and counselor of the growing American family as well as conservator of crops flocks and herds The philosophy of organic architecture looks—and sees these all together as the field in which the architect is born to practice

From coast to coast and border to border the hangover of ancient ambitious centralization has now left the vast new acreage of these United States a neglected backyard Smoke-and-cinder gas-blighted areas make drear ground the industrial revolution has left in its wake especially in the East and lake region. The South wears permanent scars Permanent scars on both Man and Nature are the eternal shame of the industrialism that rose to power in the

North from the cinder heaps So many billions have already been wasted upon our becoming the arsenal of a fortuitous life We are vainly trying to keep up at such great cost the price system that ran away we called it industrial revolution ! A pity that all this increment could not have been spent to create a more fruitful example of a truly liberal democratic life What irony! Peace has never been organized for the innate glory of America—only for or against war! Or the fear of war

Dying Napoleon said Why has force never been able to organize anything?" Already how often proved?

And yet just because forces of peace have never been truly organized (how magnificent they might be!) the freedom guaranteed by the Constitution of the U S A has not only never been achieved but seldom understood Were peace really organized as war is now organized war could never defeat peace on any terms whatsoever Citizens of Broadacre City will not be afraid that peace will break out

War would look as sinister to children and the citizen called upon to wage it as it really is The teen ager and the citizen would soon compel the interests to pay the price for peace in terms of peace and by their own contribution

Human imagination is capable of greater divinity than we now realize It alone is able to distinguish the human herd by way of the character that is individuality able eventually to save man from the fate that has overtaken finally all previous human herds by way of their own civilization

Finally I see this release and increase of our native resources all adding up to a grand free culture of a civilization made integral with Nature by a noble architecture of its own architecture by and for manhood making the machine the proper means to create nobler longings in man for more fruitful activities than our new world has yet seen

Let us then free ourselves from all secret government of our lives from official artificiality and let us free ourselves from false theories as to how we would or should act subsequently But, what will the nation that is an organic comprehensive new city be like if we would thus design and

become low lighted ribbons at night, service pipes laid down at the center in concrete open trenches Fueling and servicing stations would be found at wayside parks and at strategic highway intersections Road construction and green planting, both as engineering and architecture would be (naturally enough) under control of each county seat in every state but with the best supervision that super vising architects, landscape architects and structural engi neers afford The very best that this country or perhaps the world affords would not be too good and would be come *official* Each main county seat would receive special attention At proper points along or under railways or highways safe spacious underground refuge should be constructed for the various kinds of storage uses in peace time These might afford protection under attack from the air making such attack unprofitable

The modern architect s trained sense of the harmonious altogether" in these several matters of road construction planting, bridge building would, and from beginning to end be indispensable to the integrity of the conception of the whole universal city A perfected agronomy in the best sense everywhere on the way

Romans built such great roads that to this day they remain But with the systems of reinforced concrete we now practice and our modern machines we could as cheaply build better more lasting roads and make all factors in a noble architectural scheme What nobler agent has culture or civilization than the great open road made beautiful and safe for continually flowing traffic a har monious part of a great whole life?

Along these grand roads as through human veins and arteries throngs city life always building, building, plan ning working living nearby or coming from miles away in these independent cooperative broad acres that are grow ing to be a greater nation than any ever lived in before

Native lakes and streams mountain resorts all made more easily available by private plane or air motoriza tion Transport could thus contribute no small element of pleasure to our life The barge and small motor boats could do in relation to the land for rivers and large bodies of water what the plane has done for the land itself

Such individual differences as lie within the general shape and purposes of the universal city would all be naturally developed as *architecture* except wherever conformity to uniformity of mass production might enter as substantial human benefit Standardization—and its usual bureaucracy—might be the warp of a nation woven as would be a variegated appropriate fabric The ultimate weaving in all standardizing need show no less imagination and individuality than ever if in the hand of the creative architect But because of the Machine used as a tool the finished whole might have the richer variety of individuality and so have finer quality than yet imagined This inevitable individual differentiation of character as form and form as idea would give fascination to all of life everywhere charm!

See that very human quality of individuality—strange to say a quality these United States of America are finding it difficult to recognize utilize and preserve a quality we have all but lost, yet evident as the precious core of all creative power Owing to *no vicarious* living whatever nor to any false vainglorious success ideal depending too much upon a too vicarious means by way of which man now surrenders in order to survive Mere employment in the new city is by no means enough! Human satisfactions must be freed from the tyranny of stock plan and rule government we must learn to recognize lapses of democracy even before we have learned to know what democracy really is To conquer lawlessness in some other country why must we submit to bureaucratic impositions here at home? What future for us then except as servile to brutal power as much as we are its beneficiaries?

When atomic power gets out of uniform—into overalls—fuel public or private for all purposes will be turned into electricity at the mines wherever sources of power are needed or oil or gas pipelined to places Power from all sources relayed underground to the consumer Electrification thus universal will be low in cost Atomic power really owned by the citizen will not only be able to compete but will abolish everything else as the source of heat light and power

Great power transmission units underground and pipe

factor that will develop the new city and keep the city economical and beautiful The new Broadacres will absorb all needless cities and towns where they stand The many big ones so badly overbuilt by the ruthless clinging to capitalistic centralizations making crowding profitable because crowding is made indispensable The flowering of the new city as we may see depends upon the great topographical road systems for ubiquitous mobility We can see them everywhere growing around us well under way is the universal traffic problem In Broadacres such jamming of various parts? Nonexistent

So these changing interpretations of American democracy through culture at last on good terms with education will make the modern City not only a free city but a finer a beautiful city—a city serving American ideals of freedom which might with all justice be called democracy building democracy

Now how do the various buildings themselves human units in the new liberal planning by and for the reflex become valid expressions of modern life? If with true aesthetic sensibility we should scientifically see in perspective the vast resources with which we continually go to war but with which we have certainly never learned how to go into creative work Invention? Yes Creation—no Were we to see our own wasted forces organized for peace we would find that the greatest benefits to come from the free city might come from men not employed in the old sense at all but men who work freely because they like doing what they do Employment being free now grows and does more than stay in line in some vast money making game on a wage scale all out of proportion with the new time scale brought to the surface by the leverage of Science

Once consumption as master really faces production down work takes on different character Quality then has a chance to become accepted as superior to quantity and it would naturally be so

As a matter of course the new standard of spacing by time scale vitally affects everything in our new general city plan These effects appear in every building—in every major or minor detail of this conscious elimination of the

no power whatever in itself as no commodity at all with which to merely speculate should have a credit value It should have value only as a *medium* of exchange

To develop organic power to overcome these brittle economic obstructions continually thrown in the way of development by the present terms of orthodox finance creative architecture must make available for its Place Time and Man the various forms within which we may truly better live and build and make a great life now possible to us If life is to be lived consistent with our great new powers and the widening margin of leisure (both now in infancy) both to be a blessing not a curse man must be able immeasurably to widen his own spiritual horizon and exercise his spiritual capacity accordingly

Again consider the fact that machine increment by movement is far different from man moving on his legs or driving a horse-drawn vehicle This new standard of measurement must be applied to any general plan spacing in space planning of the new city and its new homes More important, this new space concept enters to be directly applied not only to buildings themselves but with equal constructive force to the mind and conscience of man himself The sense of lived in space within the building must be clearly seen as reality Space building being the kind of building available to him now The sense of space *within* as the reality of building is not a new concept it is ancient essential principle not only necessarily implied by the ideal of democracy itself but inherent first in the philosophy of Lao-tze and then in the nature studies of Jesus

Time is now for us to interpret this eternal sterling principle with our command of modern mechanical equipment so to make the life of any building *actual* instead of allowing it to grow more and more a vicarious tax on reality This should be established as profound *architectural* philosophy

Now along with steel and the use of a great variety of thin sheets of metal and wood comes greater demand for economical and appropriate use of materials not only new but old as well This is for light widely spanned spaces exposures closed against the elements but not closed except at will to light and air prospect vista retained where de

Miseducation

Congestion has grown monstrous The new principle and the natural changes we face are the important facts—the true basis of the art of beautifully building organic build ings is now a great *machine-age economy!* Economy *organic* in itself beautiful Economy is at last an element of beauty where each is of each other they should be as *one* Our civilization may at last rise to its best and bravest by way of such wisdom and democratic man demand to be ruled by what is seen by him only as bravest and best in his life

Drastic congestions of mass centralization devastate the free growth of individual man s spiritual life All old traditional forms must no longer be allowed to interfere with our new life As a nation we are suffering from a low glut of population and *things* things without beauty peo ple without spirit. This is reflected in our buildings We have suffered untold hindrance to culture by way of popu lar taste we suffer now from lifters of the little finger who promulgate their own taste as arbiters of art and architecture Taste becomes the false criterion now that we may learn of architecture as organic It was taste that made our culture a parasite or parody and helped our present city to be what it is today? Degenerate?

Some of our better factory buildings escaping the facade are already exempt from the academic excess made by commercial success We are suffering yet from the so-called monumental and official building *academic* hang overs that we said were in the classic tradition merely reproductions of feudal thinking Thus classic so nar rowly fixed as style by current miseducation upon young minds As the acquisitive jackdaw plunders to line his nest, or as our monkey psychology still glorifies to have and to hold, so cults in our great nation are especially servile It is fabulous waste of the young when they are not allowed to be elevated to the study of all categories of Nature organic in art

ace comes to view—like magic—building now more
al to our time In spite of all untoward vicarious
mstance man is now to be less separated from nature
ew citizen is to be in every way a deeper man in the
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ssance as interpreted by the Paris Beaux Arts
interior difference is all the difference
king is dead long live the king! *But now the king is
esty—the American citizen*
ew superlative is the basis of our new city for the
orld not alone in architecture but no less so in the
of thought *Not only is building* now free to be
in and to America but so are the new space realiza
the new city themselves free Modern man there
less free Liberality now lies in properly awakened
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l out to the man on the fingers of one hand Free
of all for all

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To Begin

Beginning at the beginning is apparently an art in itself long lost This ideal Usonian citizen will now find all proper proportions and significance in this word "organic" It is only a biological term which might indicate something hanging in the butcher shop but it also indicates where part is to part as part is to whole But before it is truly significant we must realize *form and function as one* A spiritual truth instead of a mere fact

This sense of the organic in the realm of the spirit is a secret of simplicity itself Organic architecture in this sense is able to create a form of life that will pull many a puzzled mind out of dull academic confusion open many new doors to this greatest of all arts—architecture—to the human spirit The mind thus opened will enable democratic freedom of the individual to become a realization

Erstwhile fashionable period architects and their fashionable clients have now tried every phase of abnegation to styles of the past Shoddy pretenses During their better moments such architects have tried to imbue their clients with a simplicity merely pictorial Now they may try for simplicity genuine Or let's say simplicity natural There can never be anything organic about imitation whatsoever either going or coming

Change Will Take Effect

In every phase of the present order there is static it is fixation that seems to be needed but release is coming coming from the source of power nearest to us ourselves If abused abused by our own consent This potential source of power plus the machine will become chief means

And whenever we do reach the true interior order of simplicity we will still find among other motley dubious assets offices inherited from the passing order of the schools" Find the enormous armies of front runners go-getters peddlers brokers designing partners, inferior desecrators and feature writers journalists advertising agencies and professors merchants all All doing some kind of brokerage between the client (or purchaser) and his own abilities Again and afresh it is these quondam experts who become parasites in and upon the present aged city Vain hope that the bureaucracy and academic tutelage that have made such weakings socially acceptable will ever put fair premiums upon the integrity of the organic qualities in man If we confound personality with individuality we will never be able to put the right pre miums in the right place upon individuality whether in philosophy religion science architecture or art

But America needs no help to Broadacre City It will haphazard build itself Why not plan it?

We will be unable to save our immediate phase of *civilization from present distortion or eventual destruction* by the ambitious merchant scientist merchant architect or the merchants of the industrial revolution or the merchants of the far more important chemical revolution Why all these merchants!

The creative artist? Well—naturally he is himself one who by nature is as important to society as society is im portant to itself Which should mean that he is by nature (and by office) the qualified leader in any society natural native interpreter of the visible forms of any social order in or under which we choose to live If worthy to be so accepted happily so If rejected by our society it will be because society will not learn to see the true radical as the romanticist he is The romanticist we are bound to dis cover as the true realist to see the creative artist then as modern seer of the poetic principle Not only is he way shower but with experienced command of modern ways and means he is our natural leader toward a coveted cul ture of our own

Why then, even in our best society here in these United States are we so afraid of the radical? Why so afraid of every genuinely creative individuality? Is society so afraid

Let us first consider the "poor"

The poor"? The term immediately raises the "housing problem" now receiving so much social and official attention Beneficial though some of the attention is "housing" by our government can only practice putting off by mitigation of a daily horror the day of actual regeneration for the poor Or build poverty into the nation as an institution

The poor? They are those citizens most hardened hindered or damaged by inexorable multiple *rents* Unearned increment progresses and piles up into the insurance of American fortunes The poor are poor because of *triple rent* rent for land rent for money rent for ideas Or else th poor are only the lame the halt and the blind not so numerous

Where is the place for the poor in these cities and towns built and maintained by makers and takers of triple rent?

For answer see the salvage effected by the latest and best slum-clearance or "housing" developments all over the country those formidable red brick towers They are only improved instead of improvised slums No doubt the poverty of the slum quarter has been built in as an authorized state of body and mind base standardization of the unproductive human soul. Poverty of spirit thus *builds* poverty into a great liability of our nation! Thus grim boxing of families—tier on tier—row on row—behind rows or beside rows of other families similarly boxed Cubicles, the same or similar on rows of shelves on shelves relentless in military array! Here is no monarchic hangover but an oppression wholly remote from the reflex of democratic nature and hateful to the student of organic architecture about as inspiring as any coffin But now decent? Maybe But just for that, as things go—a deadening strait jacket in which human life may be "beneficiary"? But not yet blessed Here we see ingenious regimentation, by government order of this army of the poor the poor who are to be poor and *stay* poor "*decently*"? Made poorer by the machine? Yes and no But made poorer by big time production's flagrant greed H re we see the abuse of surplus machine power and orthodox finance going hand in hand to make people useless at a rate soon trium

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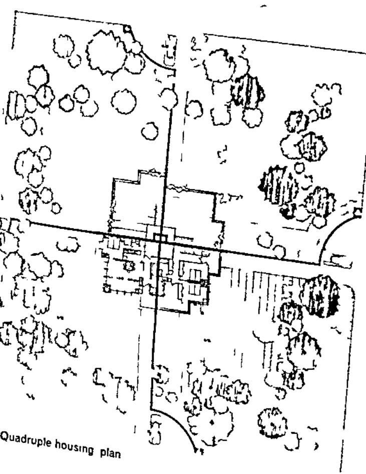
must be subsidy then—again—why not subsidize transportation? And then—what house for the poor man? Where and what assistance may he find to go to work himself to build a home with and for his growing family? Certainly the present city is no place for him—or his—a mantrap for the poor

Modern mobility can be so easily arranged for these citizens Rescue and restitution are now ready for the poor man in a new city Especially by way of a bus or a motorcar Emancipated from triple rent and with good ground now made available to him he—machine worker now rented paying toll to the exaggerated city in ord r that the city give him work to do—should not he the poor a wage slave go not backward but forward to his native birthright the good ground? His family may grow up even well-off in this free city? The poor are there to release their initiative both workplace and family home may be the same and pleasant Worthy and inspiring, this association Families as such productive on their own ground with modern scale of time spacing they can truthfully say ten miles is nearby Even more miles say twenty Or more soon

The poor man? Yes Usually he is now wage slave at some machine He is probably on the production line Somewhere Somehow And because he is there bound to his employers machine common sense would say that to use the machine to start building his own home himself he ought to be able soon, even as things are to buy a standardized privy cheap That privy civilized is now a bath room, manufactured complete and delivered to him as a single unit (his car or his refrigerator the same as the privy) all ready to use when connected to the city water system and a fifteen-dollar septic tank or a forty-dollar cesspool Well advised, he will plant this first unit wherever it belongs to start his home The other necessary units similarly cheap bedrooms designed for beneficial living added As months go by the rent he saved may buy other standardized units, a comfortable living room and as many more bedrooms as he needs These and other well-designed prerequisites may be added as soon as he earns them by his work or the work of his family in nearby agriculture

one of a *great variety of such free houses* with good lines good proportions pleasant and practical Establishment would then be good to look at and as good to live in be cause it would be well laid out according to ground a garden in the prevailing generous ground-spacing Such outbuildings as he might need—also appropriate standard ized units—would be harmonious and would also be de signed as extensions of his house itself All together these would stand among shade trees fruit trees berry bushes vegetables, and flowers in the gardens All houses would have hot and cold running water a modern fireplace electric cookstove and electric heating system comprised in one single unit, bought and serviced by one single trans action With some small aid in the way of social insurance (part of his new freedom) here is a quality home within reach of the artisan properly in the country by way of his compulsory devotion to the powers of the machine Under these better more cooperative conditions machinery could produce a good house for him more economically than his automobile I mean the present horse and buggy car stand ing out there in a new fifty-dollar car shelter a part of his daily life until he can get a better one at least a car de signed for *him* After all it is time for us to awaken to the fact that a modern car is neither a horse and buggy nor a ferryboat Were electrification universal as it will be there would be cheap standardized cars just as standard light heat and power would be coming to him underground wherever h wanted to be All cheap because of his volun tary cooperation with his neighbors government imposed upon him only in those matters incapable of individuality —say police powers Such cooperation from government would simplify his circumstances and allow him to go nearer to life in many new ways without creating any more criminal conditions to be treated by government at his own expense

Then as a physical product—as things are—nothing is remarkable about extension to the poor of this opportun ity Taliesin was working upon this problem as early as 1921 The basis working underneath is already at hand But remarkable is the fact that by way of organic design the whole establishment of the citizen may now have the kind of mass production that is inspired and the kind of order



Quadruple housing plan

free distribution of independence and liberty? Not in our country This is the safest thing we as a people could do for our future the really sane safe investment this nation could make in itself and truly call our national defense No standing nation is minded to become a mere satellite It could be always avoided and we could set the pattern for the world by rational *independence shared* ensure world peace—if we would Peace? Invincible when based upon freedom such as this

The Teen Ager

The poor man s children growing up in the free city we see making firsthand contact with more of the freshness and sweetness of their birthright Native ground and beauty any rich" man s children now know And this not by way of urban grassplots nor as a goldfish, inhabiting a globe together with a pebble and a reed by sheer grace of some wife of a municipally minded landlord

Once and for all he the poor man as well as the rich man is now planted square with his fellows as spacious tillage grows more skillful by way of his work He increases beauty of the countryside and it enriches all Meantime children so rationally educated know what the value of beauty native consists in and by way of this new elemental education are taught to turn someday to teach the ground to the world

In these new circumstances individuality is thus likely to grow more mellow gracious and true Civilization bears better not bitter fruits sane and shared by each and all citizens A free city in a free nation Aristocracy in the true democratic meaning of that misused word aristocracy made integral a genuine living *quality* instead of some dated hereditary privilege conferred by some dubious personal power

To integrate general family small garden and common little farms production (to whatever extent this may be)

to sow more seeds of the healthy growing sort yielding a valuable man-crop for income Good independent work men would become more definitely a human asset The workman nonetheless but the more a man because he happens to be the machine age man Even more a man because no longer a man machine He uses the machine too yes but the machine no longer uses him nor can it any longer abuse him Yesterday he was only the machine yes man Today should he so choose he is the no man or yes man—machine or no machine

Life a Well Calculated Risk

A democratic minor establishment (so far as it went) would be his It would have potent charm, become a na tional *cultural* asset Homes will be fit to be lived in with the pride of intelligent individuality As the motorcar will someday come to look like a machine made fit for a human being to ride in so organic in design the house and car will look well together—can you imagine it? I can and so will you although at present the automobile and the house are both out of scale and utterly out of harmony with each other the car an incongruous foolish hangover—simply a commercialized exploit of the not sufficiently dim and distant past until the new city begins on it and it begins on the new city

All the various units of this artisan s new house could be built of native materials or fabricated of sheet metal or composed of some form of composition slab Perhaps both together Prefabrication here comes in as a natural The house might be permanently built and finished like his car in any texture or color he preferred but fit for a livable beautiful house No bad color or unsuitable texture or pattern could be produced to be preferred in the new organic city because only good design is available The house of the city dweller might have much glass but not

find fruitful expression because his education consists in what he does as he is actually learning to live on his own ground Habitation not habituation is primarily his modern liberal education based upon nature study His home is not only his own but naturally harmonious to the whole new city scheme and environment. No longer is he some haphazard unit that must be officered by rank and file bur aucracy in an army of standardizations to which he was once upon a time (and not so long ago) committed as the poor " In all the free city there is no grim rent collected by fortuitous fortune or any other forms of success

That is to say here would be the manly family—men living in Usonia because all were privileged manlike in the freedom promised by d mocracy Together with their own there is still much more than enough room for growth for everybody to come in to come to America her vast unused riches in ground to be well used

Human independence and liberty fairly distributed where it belongs count most for our actual national defense With the citizen protected by the character of his position and disposition—his conscience one of the best of assets—government would now truly represent h m instead of being merely repressiv Government (and especially so) is his own affair—and again becomes the science of human happiness

Optimistic nonpolitical exurban vernal spacious free! All this—yes In practical outline here is the feasible idea of organic social democratic reconstruction of the city belonging to creative Society—the living city Abolish not only the tenement and wage slavery but create true capitalism The only possible capitalism if democracy has any future. True capitalism is not found under evasive practices necessary to maintain a plutocratic republic depending largely upon foreign trade for friendship and prosperity between nations—like a pyramid, apex on the ground base in the air maintained by artificial supports

a good deal nearer to the luxury of the sons and daughters of the prevailing white-collarite armies But he is now (all too often) alone on his farm And sometimes he is on the farm only to become an inmate of the poorhouse (would be better off if he were) at the end of his life s long labor on the ground whatever may have been his energy and thrift —unless some tragic artificial stimulation such as war or government spending comes to his rescue (for a short time only) eventually to push him deeper under when his turn comes to pay This is his relief

Amusing or exasperating, as you may happen to take the view See the empty political gestures his vote getting saviors make to relieve him He is the pawn in many a fulsome political game devised by false captains of urban fortune Debt is forced upon the farmer as it is forced upon the wage slave for profit to what industrialism?

Despite these gestures made to relieve the farmer and the subtle subsidies offered him not a statesman s voice is raised nor a single sensible legal move made to free him *fundamentally* from the inequalities that grip him for no other purpose than to give the white-collarite armies now servin industrialism a free ride on his back These volun teers of our millions thus citified ride on the farmer s back to such an extent because the farmer s labor is *in trinsic* It is a Source A source is always infested by the petty parasites of the big parasite in our thriving era of the Middl man the salesman The farmer s labor on land contributes chiefly to maintain the characteristic vicarious powers of crowded city life powers growing more than ever vicarious power by lever and push button help him on the one hand and push him back on the other But the farmer s labor does not contribute very much beyond food and privations to his own life except as gratuities Para sites are parasitic because they must and (it is *no* fault of theirs) batten upon innocent sources of production live upon *origins* doomed never to live by originating So here in our own tiller of the soil is good and genuine life in deep trouble By way of the preferred parasitism and para phernalia of our continually increasing mechanical cen tralization we have to fake our capitalism Unless the farmer turns and exploits centralization instead of being exploited by it he is down to stay down for a long time

denine raising the rarer meats fowl eggs in all of which freshness is a first consideration will be the direct con tribution of society to itself The tin can and barbed wire fence once upon a time the bulwarks of advancing Western civilization are gone He is himself no longer fenced in or tangled up in his own barbed wire by ubiquitous in glorious debt Agronomy the equal of industrialism or superior is the gifted source of our national culture—even now—if you take a fair view at our country

As the natural agronomy we are describing proceeds there will be a new farmer and his family in Broadacres He will by intensive methods gradually take the place of the dirt farmer and his family of pioneer days

The little farms farmer—or his farmsters and farmerettes—will need a greenhouse need less than one small portion of the land he tried to farm before he became a Usonian citizen As a citizen he now needs a completely fireproof sanitary establishment one that makes his lifework more pleasant and a charming association with the higher grade animals he husbands—breeding feeding, and tending them, primarily doing so for the new city for the millions who meantime have cultivated their tastes no longer their idiot syncrasies let us say Or let us say cultivated in creased knowledge rather than taste Before everything else the new farmer will now need most (and know best) the nature study we call organic architecture He will need the kind of buildings now that will end unceasing tramping in mud or snow in and around about the ill smelling in efficient group of ill adapted buildings that had become a habit to him and a disgrace to his country Organic design is able to supplant them all with one compact well correlated fireproof prefabricated building efficient for his every purpose a vermin proof building that considers his own life on the farm worthy of conservation and culture The little farms farmer s dignity living comforts and cul tural education of his children, as organic are assured He needs less but has much and more in almost every way worth while than when he thought by big acreage he too was big" He no longer needs big areas big machines or a multiplicity of sheds. Outbuildings of any kind would muss up his place But he does need an intimate workshop and modern tools He does not any more need many

good farming would be a most important phase of farm relief —after the freedom of man land and money is once established in normal channels for building a genuine American culture as a great beneficent agronomy

Well-designed farm life grouped thus on units of five ten or forty acre farms (or more)—production prescribed or not—all buildings and equipment designed directly related to highway traffic and supermarkets selling farm produce fresh hourly—this is much more than mere farm relief It is true functioning on the broad basis of any democratic economy radical to our vast gift of magnificent ground

Also of great importance is the design of the little farms markets themselves Additional festive social feature—these markets—of urban integration among the many minor service features found along the interior roadways of the highways of the free city

A single tractor held in common could spread the tilth power the disk and harrow the soil for many farmers Group ownership could be common and the various community centers of various districts (now called county seats) could provide not only power distribution but pooling of certain labors and interests in case of sickness or an economy in health But also community provided would be varied social entertainments all of increasingly superior cultural character Seasonal festivity of great inspirational value for all? All the races involved would soon be contributing to common neighborhood events in terms of the unifying intercommunications by air Today far beyond those of Yesterday

Here in suggestive outline only is organic farm relief and urban release A happier fuller livelihood for so many millions of uneasy white-collarites—become capable as free men and women—not quite happy as city parasites wrestling with a teen ager problem By further subdivision and reintegration of smaller units enabling upbuilding of general living conditions on a stronger basis millions of our citizens would find the means of life that would be defense against propaganda political oppression—or plain boredom Population an asset not a threat. Quality would become the ideal Citizenship no longer compelled to rent the chattels of any cash-and-carry system whatsoever! They would be citizen-owners of themselves

INDUSTRIALIZATION

The Factory

The factory?

A factory comes naturally enough to our countrywide countryside city Government employees themselves become more and more small farms gardeners The factory is already so well organized built and managed that it needs less redesigning than any enterprising unit we have But it needs more ground free more space available for decentralization also much ground free to the factory workers The big factory will subdivide soon recognize the need for dividing itself up into smaller units spaced according to the new standards of space measurement largely due to the car more economic freedom for the worker in order to make him a purchaser as well as a producer Broadacre reintegration is division of the big factory into smaller units based upon events already taking place in many great industries Factories will be first to see and help put an end to absurd waste motion The factory except for exaggeration of size due to overcentralization and the imprisoning of factory workers in housing is the best thing America has yet done Great improvement on English precedents our new varied factories are the most socially important units we have yet accomplished—not far now from ready to subdivide and reintegrate as the more desirable and sightly features of our new free city

The Professional

Offices of the many kinds and kindred of professional men would be especially built for their work and be found usually in connection with their own home grounds Or be interesting minor features of the new city Various edifices for professionals might be set up but professionalism would diminish wherever recognized as a depreciation of form, regarded as gangsterism properly refined Many small shops or call them studios clinics small hospitals or art galleries suited to professional purposes, would be found usually semidetached from the dwelling places Show-off places too would be designed for any purpose whenever desired as machine age luxury Such highly individualized professional units and the shops of all kinds of specialists added to the homes would enrich and variegate the aspects of the new city save us from th battle of the signboards and again from all the enormous waste of the old back and forth haul of the professional from his suburb to his city

Professional services would have a chance to become better and more economical as they were directly available to patients or clients under the convenient conditions that would characterize Broadacres Also professionals would be easier to reach than through the traffic hindrances of present centralization which does violence to both time and nerves of both patient and doctor The professional man of today needs less wear and tear on the man more time for service research and creative study of nature in an inspiring atmosphere

Bank Banker and Banking

The bank?

Oh well banks (money marts) should be found with other official buildings at some county seat or important

Markets

Great spacious roadside pleasure places these markets rising wide and handsome like some flexible form of pavilion—designed as places of cooperative exchange not only of commodities but of cultural facilities Business takes on a different character integration of mercantile presentation and distribution of all produce possible and natural to the living city These markets might resemble our county fairs in general and occur conveniently upon great arteries of mobility These fine features of the future are already appearing in embryo Even if neglected and despised they are fingers pointing the end of centralism Already appearing like roadside service stations they are probably the beginning of future collateral cultural centers directly established and owned by the people

In our present gasoline service station you may see a crude beginning of such important advance decentralization, also see the beginning of the future humane establishments we are now calling the free city

Wherever service stations are located naturally these now so often ugly and seemingly insignificant features will survive and expand into various important distributing centers of all sorts They are already so expanding in the great Southwest Each of these smaller service units might be again integrated or systematically chained in a series over large areas to down costs and facilitate distribution add new economies to production and standardizing of other products besides gasoline Such widespread centers of distribution would become general distributors of many things that Marshall Field Sears Roebuck Montgomery Ward or Wanamaker now distribute by mail to the congested crowds senselessly swarming in from the country to hard pavements and back again

Most important—fresh opportunity for building by the people themselves is everywhere found in this diversified wayside market and its tributaries A daylight store in a park it would be perhaps the most attractive educational and entertaining single modern unit to be found among all

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present working only to multiply in deadly fashion what goes to work *on*, instead of *for* creative humanity If throughout the new Usonian social fabric we would courageously *plan* in the light of the law of natural change as say Marshall Field followed it when establishing stores in bi city outskirts and many small towns as Woolworth and his followers have followed then that would be an indication of the free city of democracy coming along— no longer haphazard but organic So ahead of the pioneer centralizations of yesterday by the big realtor operating to accommodate the gregarious instinct of humanity there naturally arises the next step pioneering by decentralization The urbanizing realtor in the discard Tomorrow would bring along with it the social reintegration that establishes defends and ensures greater human happiness Port towns and such localities as are near concentrations of natural materials would be subject to concentration as a matter of nature. But all this ends in most big and little inland towns

Modern invention and machine resources increasing the destructive interferences to human life in present cities and towns not only compel the point of view taken here for the future (if we are to have a future) but they are already compelling unwilling citizenry to take heed and consider moving out As best it may the present system is concealing from itself the very nature of what is now happening to destroy the makeshift eventually

Apartments

As for the apartment building whether tall big or small perhaps it too could go to the country for another lease of life Certainly so for the early time being This now disturbing tall building in shadow crowding its own shadow and gathering and emptying its crowds on city streets might be one of the very first steps toward urban rescue—become exurban as infirmary for the sidewalk

ing in favor of the luxury motel Each motel now as hotel would probably b. a group of small units conveniently related to a larger unit comprising public services—separate rooms for use of all guests, as already seen in the better planned motel And establishments like the Arizona Biltmore or San Marcos in the desert designed for Chandler Arizona would serve as resorts for tired millionaires These hostelries would probably be found when Nature stages a beautiful show in which they could be well employed for recreation and recuperation All hangovers from the old city life especially the tired businessman could be humanely cared for without destroying too much

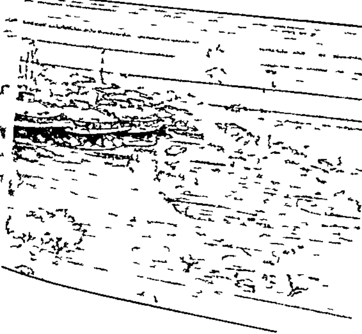
The motel is a comparatively new manifestation of American life Better suited to urbanite survivals would be the mobile hotel itself going places on wheels Made for the purpose of the transient to go to universally famous scenic regions fully equipped to keep house

These new free wheeling mobilites would be commodious with sleeping accommodations touring the country with cuisine aboard. They would cruise North to South or East to West, stop awhile at places of unique charm or interest, places inaccessible otherwise because of short seasons or practical inaccessibility And also there is the inflatable home thrown into the back of the car and blown to size at the site

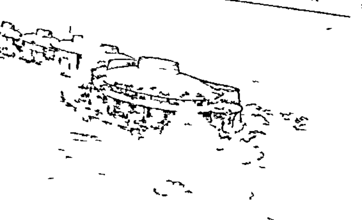
Various attendant trailers trains attractive in design suitable lorries and the mobile house would be found along highways leading to great plains or mountain ranges They could go where no other hostelry could be and survive

Insomuch as the comfortable nature of transport is steadily developing everywhere there is little reason why such mobile motels and hotels should not be beautiful as well as mobile profitable and comfortable Some such form was developed by the McArthur brothers at Phoenix Arizona 1927 and intended to be a feature of the Arizona Biltmore Hotel If these fantastic schemes are feasible for use as branches of prominent hotels why not also feasible as a dwelling place? Without picturesque disaster if well designed

Mobility might apply to the lakes and streams themselves by way of charming motorized houseboats radio



Motor hotel court



equipped, serviced regularly by small boats from shore each and all designed as appropriate features charming in the waterscape as well-designed cottages could be in our native landscape—like the Lake Tahoe project in 1922

Pleasure seekers employers employees explorers artists artisans (and wise men) all could have these road traveling ships or floating barges at moderate cost All live in them with convenience The modern gypsies? Facilities for superlative design could make them as desirable at least as any plane or car

At a householder s will his motor house or motor barge could go about from place to place linger at mountain lake or resorts otherwise inaccessible to him—or upon suitable rivers and lakes—as the nomad once upon a time drifted over the desert with his camel and his tent Under proper control this type of total mobility might be added to Usonian life

Community Centers

The community center would also mean more because it would be salient feature of every countryside development of the county wherever the county seat might be The civic center would always be an attractive automobile objective—perhaps situated just off some major highway in interesting landscape—noble and inspiring

Golf courses racetracks the zoo aquarium planetarium—all would be found at this general Center Good buildings grouped in architectural ensemble with botanical gardens art museum libraries galleries opera, etc

There might also be suitable country clubs nearby But the community center would be the great common club of clubs avoiding commonplace elegance and overcoming popular prejudice of town partisanship The community center liberal and inspiring would be a general culture factor because it would be an entertainment center The art gallery a popular rendezvous not so much a museum

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a morgue no longer Both grounds and buildings of the various centers would be gradually developed in harmony with one another so that each center might take on its own charm and individuality therefore why not itself be a great work of art? Scattered over the states placed at various county seats of each the community center thus would catch retain and express the best thought of which grow the American democracy is capable Commercial bustle and competitive humdrum or humbug diminished The community center a respected respectful place—a place for quiet comradeship suited to inspection introspection and good company concerning both people and things

The New Theater

Wherever a phase of Nature will have been raised by society to the level of greater Nature there we will find the Theater and find the people themselves owner and producer Theater would be radical arousing, inspiring, challenging popular emotion presenting native problems Human strength and aspiration would go there for inspiration The theater would be no old soapbox either—no and the old peep show would be gone With new opportunity to present life no longer would scenes be enacted behind a proscenium and seen through this hole in the wall. The theater would be no circumstance as in the days of its origin The stage itself would be cycloramic and if needed panoramic more and more an automatic machine that would endow the theater with the plasticity the cinema has already taken to itself The architecture of this feature of the developed civic center would probably be placed underground worked out by artists in the new movements built by new uses of plasticity Inhabitants of the whole county would probably often become performers themselves in preference to employed entertainers The present star system would gradually be abolished? But traveling stars or companies would be welcome on occasion if the

occasion (or the star) survived and was changed by the changed circumstances

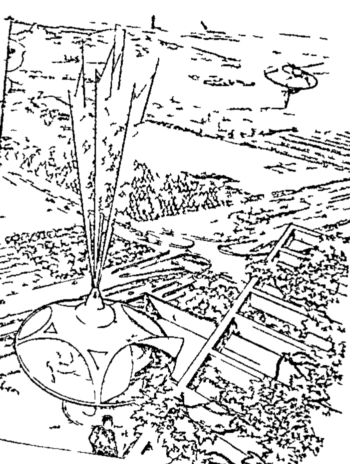
Where desired by the homemaker cinema like the theater taken from the marketeer and having the people now for producer (or sponsor) would go from original source into every home and public place Entertainment both as sound and vision would become something freely freshly imaginative well executed and cinema and tape recordings continuously distributed by subscription would be in the circulating libraries No censorship but public opinion At every community center there would be a continuous series of especially important features both in theater and cinema All such would be *maintained by the community itself*—and liberally None such would any longer be left to the mercy of any salesmanship for big production nor of any monopolizing commercial element whatever nor ever again be used as a sales agency to put the nation into war or the huckster into the parlor or the gangster into the bedroom Nor could any secret salesmen molders or soldiers of public opinion (hirelings them selves) ever reach the public for any such purpose

Great music would mean something to be widely dis tributed to the people The radio not dead but more alive than ever Like the cinema music would become the vital cultural affair it is—a cultural feature of the Usonian family at home alongside architecture The chamber music concert would naturally become a common feature at home players growing up until it amounted to a home culture beyond mere entertainment No uncommon ac complishment for children to learn to read music readily play the piano and some other instrument as well Music universal—like the culture of music in the old days of the family concerts a la recorder—may come alive again The piano alone is enough Knowledge of good music and reading it in score should be as universal a practice as reading books or the funnies, as essential as the reading of plans by the architect or reading the stars And the reading of plans should be as universal an accomplishment as the reading of print

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ound and beyond automat c ove pass enabling continuous
interrupted traff c four ways

The Light That Failed

The Church Why does the church no longer lead man out of merchantdom into realms of the poetic principle? Why should it attempt to follow the merchant and so become itself a merchant? Is this because the church is essentially unsuited to the sovereignty of the individual being by nature some form of submission to opinion by hierarchy? Not freedom? Not Nature? Not Jesus nor the great philosophers who were like Him? And why not?

Was that why Jesus opposed the establishments called churches? Could abnegation of the Spirit in order to keep on good terms with the prevailing practices of the profit motive in this machine age possibly withstand the revelations now made by science and curb the curiosity aroused by the growing universal tides of sophisticated intelligence?

Revelations by science can be only partial But the organized religion of the Church too seems as of now even more partial The Church as it was and still is can never thrive in our spirit of individual democracy—the machine age—the age of the merchant Certainly not in the democracy in this new city of the future In that city the church too will change become more integral a deeper student of human nature

Honest compromise between the ideal of success according to present merchantable money getting systems and a true Religion is no longer likely Is it because compromise after compromise in the interest of universal compromise has been attempted and failed that the old idea of church like the old idea of a city is now hopelessly dated? Subject to change the church will grow more genuinely democratic in spirit less and less sectarian more liberal in thought therefore more comprehending of men and their faith in themselves as men less concerned with the hereafter with livelihood and deference to authority less a sectarian institution which though based upon humility allows partisanship prejudice and superstition to live nevertheless and understanding the difference between selfishness

and selfhood Democracy in the new city will want religion back in its true place That place Jesus prophesied will be high up indeed Probably higher than ever before Never merchantable

Church Building

Church architecture like most college architecture has been false to its opportunities This for a century at least The Church of Democracy—tomorrow no feudal survival—is finding for itself a true new form It will be organic building more suitable to modern feeling for the sincere sentiment of worship Education too when cultural in our democracy will find the kind of building more suitable to its actual office than imitations of Oxford Gothic or any thing else it has imitated

Traditional church forms like so many traditions now must die in all minor forms in order that Tradition in great form may live! To understand this truth is to understand the changing growth that is already due to the idea of democracy and to make way for the return of worship to th life of the citizen as well as for the uplift and integrity the nation requires to endure As Walt Whitman and Emerson and Thomas Jefferson prophesied

True religion never dies because indispensable to man s life as well as his work But since the last great war the Church as we knew it then must be buried Deep

True religion? Assuming religious sentiment would have had opportunity and occasion to survive the sidewalk happy Broadway mind it might deepen in the urban citi zen s breast a reassuring living faith in man Assuming that the falsity of the old sentimentalities of the fashionmonger would have diminished the falsity as oppressive to the popular spirit in an enlightened democracy as it always should have been to the church assuming the church would have survived in spite of the multiplicity of com petitive churches, it would be likely to take nonsectarian

by individuals separate but by all the creeds together in order to promote—in terms of a tempered and well directed machine age culture organic—a finer sensibility concerning what it is that constitutes a growing man's well being in our time Religion should thus promote firmer faith in the nobility and beauty of which human nature is divinely capable when once made truly free from within In Broadacres the Cathedral could become again and upon more noble social terms the potent cultivator of independence protector of the neighbor pilot of human conscience and thus alive for a whole people Church would have no quarrel with science science no quarrel with art *because science would need this church* and art again great would understand (as indeed would philosophy) that the true Art and Science of man are from within and that without them the life of no man is free

The Hospital

The present hospital efficient and humane as it is but seldom, is now usually much too large—and growing larg r Through no fault of its own the hospital has fallen to the obvious stature of a great business institution but Broadacre hospitals would be sanatoriums of many types Sunlit clinics connected together in natural ways or by artfully made parklike fountain gardens each building especially planned for individual privacy instead of the much too much generality and promiscuity of the usual hospital Homelike residence would be so arranged in them (and of them) that no disabled or sick person need see another disabled or sick person (patient) unless either so willed Resources of modern therapy surgery and medicine would be in their places just as the plumbing electric lighting and heating would be none visible as fixtures or features

In short emphasis in the new hospital would be on normality not on the paraphernalia of abnormality

elemental in art nothing of the effect they have upon him in whatever he does, in his dreaming planning planting reaping, or breeding, his dancing singing or building?

Well until the groundwork of his education is acquired from interior Nature do not speak of education as culture Education and culture are not yet on speaking terms in our country Specializations should no longer be so much encouraged There are enough of these speculative partialities to fill the infinite pigeonholes of our vast capitalist system and its multiple bureaus the crats in this mechanized nation of salesmen enough cogs are already made for capitalist wheels enough conditioned minds turned out by universities to add up to ultimate grand frustration Out of poor initiative excellent conscripts prey to violent partisanship Not creative? As a matter of course Fruit of the routine—the curriculum

Then general education by and for life in the free city should be had by *doing*—by life-experience at what tender age? The end of high school age? Surely the teen ager

The university? No youth should be allowed to enter one until he has given unmistakable evidence not only of his interest in the principles of universality but of some gift of perception that would make further research on his part among the eternal mysteries of the cosmic order seem desirable—both for him and for the society to which he belongs

The judges?

Judges in the past have been some feature of institutional bureaucracy *Fundamentally* educated they would by intimate daily association know their fellows pretty well and therefore be qualified to select, elect or punish them under proper judgments By laws made *for* people

How senseless to speak of democracy where no faith is placed in the manhood of man and only experts are right The expert? He is a man who has stopped thinking Why? Because he knows Were education adequate in our democracy the expert would be kept in a cell or caged his special abnormality publicly exhibited as a warning to stop the university student or any man in trouble

No longer much more of the "Professorship Nor any perfunctory examination No curriculum (racecourse) No standardizing of any kind Instead we would have several father confessors (it being safe by then to select them by popular vote of their fellows) to lead life in a university Say one such leader chosen by the scientists one by the artists one by philosophers one by the architects and one chosen by the poets of each state These leaders—thus elected—would be supreme as the university And if one could be found a statesman should certainly be added to this leadership but he would be less a politician more a philosopher or metaphysician

The best freely chosen *by the best*—not for the average or from the average " All would be cultured from within educated by experience from the ground up and themselves qualified to judge men and methods The uncommon man to lead the common man to excellence

All the fellows of the leaders would be chosen by and for the elected father confessors Such fellows would be freely employed in research concerning matters of society those they might work upon Only those who gave proof of inner strength to grow integrity in some one of the qualities of the departments of human life should be accepted in any university either to lead and enlighten others or to be admitted to study

Universities should not be large but be qualified and qualifying. Why not somewhat like the old monastic institution? Only now liberalized radical culture made free of injunction of underground or overhead influences learning protected or corrected by the people themselves from all pressures or interference Thus might be the true *universit*y of democracy universality definitely related to social progress and the arts and well equipped by men of achievement or research A preparation this for teaching or for the practice of anything spiritual—at all For a living? No Vocation no feature of any student at the university The characteristic vocational training practiced as the higher education in this capitalistic educational system of ours should be renounced or cut back to special courses and practical uses elsewhere Trade schools? Of course many It is so much harder for us to debunk and

large body of fresh water The buildings themselves should be well designed and appointed not only as a whole but so that small may be again divided into smaller units inso far as possible Fireproof buildings fashioned of metals and glass or of other native material all universally adapted to the uses of young life growing up in sunlight to cherish the ideals of freedom love ground love space, and enjoy light. Divided into small schools each to contain say twenty five children Forty children would be a very large school An outdoor game area and common hall or meeting room in common a modeling and drafting room, a kitchen-dining room would be characteristic of them all Groups of three or four buildings might be arranged for a particular purpose around interior or exterior courts according to climate Standardization would be here again but so used as to be given even more individual treatment Enough ground for flower and vegetable beds would be planted and maintained by young workers alongside planted courts where they could conveniently be cultivated by the children A callus on the palm would be a mark of honor Rewards of merit would entirely cease or change as the character of the children working in these buildings changed Large game and play spaces should be just beyond the courts and gardens Each young worker would learn of the potentialities of the soil the mysteries of mind not only by working on the soil and in it but by educating his hand to draw or model or color what he saw of elemental nature equally well learning to listen to music in the sounds of animal cries wind in the trees, water flowing and fallin Learn by experience to be eye minded because to be truly modern minded is to be eye minded True *observers* are now most needed by democracy? Cultural buildings of this city that is a nation will be developed by architects themselves thus educated as children architects free cultured workers in the arts free themselves Of first importance in school *quality*—quality always the aim throughout education instead of quantity

To learn to observe with clear seeing eye the patterns of nature and draw them well would awaken certain faculties but more important would be intimate approach to the study of all abstraction of Nature structure the study we call abstraction" all being a kind of study of elemental

ganic bi, one that is now attempting to function in factorylike buildings on hard pavements in overgrown pues for herds of humanity or in those experimental new schools built on the model of a circus but without any change in thought (or in crowding) except to exaggerate and continue the fictions of the conventional idea of a happy childhood Children would not go there to school to be trained to accept happily the subsequent blessings of employment as contented wage slaves The "cash and carry system would be out of luck

Source of Design—The Design Center

The Machine (capital M) as it exists in Broadacres is settled in appropriate centers as the great means of mass experiment to determine greater ends in order to increase the flexibility and practical utility of every important human interest For machine craft or trade the study of the machine would be in practical use in either factories or homes By way of machinery various crafts would be put into the hands of young students of organic structure Young architects? In Broadacres all maybe more or less young architects Yes and with the best means at home for experimental experience Reluctantly I admit that to put the machine (or for that matter any modern tool of our civilization) into the hands of a body of young students at home means the equivalent of some kind of school Fortunately it would not be an art school but one in which competent interpreters chosen by the foregathering apprentices themselves would actually be leaders allied to the varied manufacturing industries they would teach to serve With fresh impetus all kinds of appropriate patterns in these integrated style centers (we might so call them) would be inspiration to industry—for instance the house the motorcar furniture fabrics etc etc—inspiration and an influence spreading over growing younger talent involved in these everyday design problems of pro

were certain of the proper management of such endowments and assured a share in results directly applicable to their own industry Sharing benefits of design by designers especially adapted to a donor s particular field should be incentive enough for the donation

Such experimental centers—not merely schools —intelligently conducted and inspired would do much to re-laum and vitalize all American industry Industry might soon make American lives really worthy of independence less imitative of the culture of any foreign time or place more aware of their value to their own time With consumption in control of production our own endeavor would not only help work out our own forms with style but would enable us as a nation (by example to all countries) to contribute to and be able to profit by the form and style of other nations without imitating them. Imitation should be strictly *out* because inspiration would be largely in As an architect I see no reason why experiment centers of this character—thousands of them—each limited to say twenty workers preferably less should not make a good abundant living while producing valuable articles as *examples* to help carry on the growth of organic style at home and so probably throughout the entire world Each article so produced might have (should have) the quality of a work of art A work that could not fail to be a genuine missionary wherever and to whom it might go

Co-workplaces such as these would naturally inspire a culture for the new aristocracy of democracy as it would be in the free city Aristocracy? Yes because democracy (I believe Thomas Jefferson was right) is to be the highest known form of aristocracy wherever democracy is really understood and *grown* Highest because not privileged but natural—innate and so secure

The so-called style centers would be located on land sufficient so that three or four hours a day of physical work on the soil would not only help to ensure the living of the workers and of such visiting or resident artists as might be heads of the work groups but, by correlation of facilities and faculties be stimulating to imagination Say seven to nine hours each day divided between design and work in ho[illegible] ... tive imagination would be stimulated by

to town planning for better houses In short these style nations would be inspired hives of *creative* energy all bearing on the character of modern industry wherever industry touched the common life Without hesitation or equivocation let's say that architecture would necessarily again become the natural backbone (and architects the broad essential leaders) of such cultural endeavor It was ever so whenever civilization possessed a superior culture Organic architecture is basic to all this because it is the intrinsic art of structure whatsoever In our own times architecture especially must be strong, as essential to life as it ever was strong and indispensable to the civilizations that have preceded ours To keep insisting that architecture because of its very nature is the logical outline the background and framework as well as the philosophic and aesthetic center line of any true civilization—this is necessary now! Or else no culture can be truly characteristic of us as a people or develop the essential inner discipline and natural strength to grow the true democratic ideal we profess

So our Usonian style center should also become practical alcove in connection with the university This in agrarian practices as well as in the practice of art and architecture philosophy archaeology and ecology Intensive nature study would be the sound platform from which the broad abstractions of a cultural structure would spring. Wherever their location even if not so important by our new time scale the center should not be too easy of access All should have ample communication facilities but as their work progressed their thought would be going out over the air by radio or television to the whole people while the workers themselves were sufficiently private

No examinations graduations or diplomas as in schools now if you please But as any workfellow showed special competence as apprentice in any special branch of art science or industry or evidence of unusual aptitude in any craft after suitable experience he would be available as teacher in Broadacre schools or for a place as designer in commercial industry Broadacre City manufacturers would be contributors to such experimental work and would have second right to choose the more excellent apprentices Bodies of young inspirational talent as well as associated experienced trade machinists should be of such

such physical labor gaining experience in constructions designed Voluntary cooperation of the entire system of such a design establishment as *this in day to-day ways of life would* be both subjective and objective Subsequent educational influences upon *the consumer and producer* would grow by means of exemplar television and the brochure *Well directed work would always have as it should* real producing power Each month a supply of usefully beautiful things would be ready *for roadside* markets Good design in tapestries table linen cotton fabrics clothing table glassware flower holders lighting devices window glass mosaic necklaces screens iron standards fixtures gates fences fire irons enameled metals etc etc *for house or garden purposes* cast in aluminum copper *lead tin practical flowerpots archi*tectural flower containers on a large scale water jars dishes sculpture and paintings all that is made for decora*tion or for use or suitable for reproduction* Designs for all media of value such as new process reproduction of music and plays designs in *monograph* for dwellings farm buildings industrial buildings *Or what have you*

Say new solutions of such character to problems as the *home* the gasoline station *better food packaging for im*mediate distribution substitutes for the tin can or modern distribution by cold storage There would also be town and country dwellings the helicopter airplanes trains especially the automobile and countless suitable objects for the complete furnishing of all these Landscape planting of the vicinity and home environment this would come first Factories of many sorts would have to come out to the countryside to be attractive Well designed features of Usonian everyday life fitted into the countryside as attractive places not only in which to work but to live in nearby Again according to the new scale of time spacing say ten miles in tead of a hundred feet

Style center group stations would grow natural in this way and television and radio owned by the people broadcast cultural programs illustrating pertinent phases of government of city life of art work and programs devoted to landscape study and planting or the practice of soil and timber conservation and as a matter of course

to *town planning* for better houses In short these style stations would be inspired hives of *creative* energy all bearing on the character of modern industry wherever industry touched the common life Without hesitation or equivocation let s say that architecture would necessarily again become the natural backbone (and architects the broad essential leaders) of such cultural endeavor It was ever so whenever civilization possessed a superior culture Organic architecture is basic to all this because it is the intrinsic art all structure whatsoever In our own times architecture especially must be strong as essential to life as it ever was strong and indispensable to the civilizations that have preceded ours To keep insisting that architecture because of its very nature is the logical outline the background and framework as well as the philosophic and aesthetic center line of any true civilization—this is necessary now! Or else no culture can be truly characteristic of us as a people or develop the essential inner discipline and natural strength to grow the true democratic ideal we profess

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character that students from other schools in the many other branches of the free city would seek points of contact with their work by way of excursions made to the style centers—contact helpful to the designers and invaluable to Broadacre school students

Such active work units in design were they truly dedicated and directly applied to the radical culture of indigenous style and the building of our city would at last stimulate popular growth as light stimulates the growth of a garden Officialdom would diminish or change its character entirely if indeed there were need to continue its services as we now know it

THE PRESENT

The Usonian

To the Usonian! He is the American citizen. For him our pioneer days are not over! Perhaps pioneer days never should be. But the American frontier has shifted in many ways. Efficient and brave our forebears took life in their own hands and often in the covered wagon went ever westward to clear grand new ground for more humane habitation. But they only blazed the way for another unexpected instrument of an efficiency that by way of their own rugged individualism became the exaggeration of their own good qualities and now unchecked this menace grows on into the curse of exaggeration of the capitalistic centralization of our big city. As consequence inane mediocrity or vulgar profanity we now see has come out of our new power only to push the lives of the citizens around? With courage and strength of the grand paternal inheritance he the pioneer was native forerunner of the type of domination we see today building its own mortal doom and naming it for a monument to progress. The milestone and gravestone—our skyscraper—in the potential cemeteries that our proudest cities are to become. The skyscraper thus used will mark the end of an epoch put a

for man to live by? Good enough to live by and according to the light of his natural better self? Doing so our nation will not only survive but will enable all the rest of the world to thrive and at the same time make innate the only impregnable defense our nation has or any nation may have

The New Pioneer

So pioneering on this *new frontier* should not again come down to merely scraping off the too full bushel while ignoring the now legalized industrial impositions that continually overfill it again The tinker the soldier the politician the professor—all the best imitators and salesmen of vicarious power—is this the best power of which we as a people seem capable? Well if it is infallibly to be on that basis we are the tail end of a civilization! The *end!* not the middle not even the beginning of a great one

Statesmanship we now require! As a scientific art the art of human happiness we of these United States have lost it to that promise merchant—the politician! Mediocrity has risen to high places by way of the profit taker's desires? No his necessities

A good statesman would be naturally a scientist an architect of human happiness He would be pilot too of an organic social order What politician today then can we call a statesman? Reforms the politicians propose (sometimes) are but the political propaganda of our promiscuous governing powers themselves governed by their own bureaucracy usually little more than petty shifts to and fro in the complex rules intended to regulate and standardize money getting by using old laws on the statute books and repudiating the welfare of the citizen old makeshifts that have been tried so many times and in so many ways and places that our new civilization is now likely to be defeated destroyed by suicidal artificiality such as ours has become by conformity

remedy and discover the underlying basis of all growth and decay Then we will find the basis we know to be organic Only in that search may we discuss our order of freedom as a natural order or discuss the natural order of economics and the causes of war and debt intelligently and as frankly as we discuss biology for instance Then I believe the fundamental democracy which we profess would come right side up for us—and so soon Facing ourselves as we must, and asking ourselves the right questions would truly add up the forces of our machine and money power We, ourselves of the New World must go to work first to gain our own integrity then our feet well under us on firm ground work *with* the world for peace never *upon* it by war We all know this Why are we unable to *practice* it or even preach it by our own acts?

Let us ask ourselves these necessary questions In what lies the significance of human life in which machine power has grown to be the destructive factor that it now is in the hands of money power? When clearly distinguished from life in various other forms of the social contract in what (really) does human honor or even *true* machine efficiency consist at this time? Where and as we now live can we use the usurious vicarious powers of the machine here at home and continue to grow as happy human beings by forcing overproduction on the world at our own expense?

What now then is good sense? Incidentally how would a *natural* economic order touch us here at home as the orthodox money matter now stands? Organic law teaches that we can hammer heated iron but not a stick of dynamite Just so we need *more* serious study of *organic* law everywhere because it has been so completely ignored by avaricious money and land power We have too much of the blinding externalities as well as the manifest disadvantages of ancient Roman law we have adopted by way of Oxford and Cambridge as paternal influences

Are we to face ourselves and ask these vital questions and find answers aright? Are we patiently to investigate the present uneconomic basis of our life such as it is and learn *why* it has to go to war because it has no organic foundations and therefore is forever *unsafe*? Why has this matter fundamental to us all had so little study all down the line? Must we go on from war to war? Why not now

Why do our domestic politics continue so confused or blind and futile? American statesmanship in the light of any honest interpretation of the spirit of democracy is now misleading or inadequate. Our status quo by statesmanship always lies hidden from us. It is because it is always some form of conscription?

For the same or a similar reason our great fortunes are with us, largely false, too unproductive unless by unfair taxation.

So have we drifted so far away from the valiant original intent of the democratic ideal of our great republic! So many ignoble forms of hidden selfishness, inane exaggerations of self mistaken for selfhood. And by the very forces we have elevated for hire, in some form—some form of rent—we are now continually drawn downward by exaggerated forms of urbanism. Thoughtless uses of the vicarious power we agree to call Money by our credulous faith in the substitute. Money power itself is only another vicarious power—and vanishes. Sources of money seem more important to us than the family and home, than the sources of life itself. What fate for such power as our industrialism becomes? The portals will open and the cartels get you, Mr. Vicarious-Power Man. And soon!

To Have and to Hold

One of the main perversions of the principles of our democracy is to allow land to hold improvements made on it by the man who lives upon and improves and loves the land. What folly to have turned over his credit, existing only by way of the people of a great nation, to middlemen exalted officially to exercise a broker's takings, the broker himself being the banker's banking system. What tragic finality for our industrial revolution to have turned the citizen himself over to the machine as the slave of production—himself made only another kind of machine—all this

aps revolution is a necessary feature I do not know As Nature herself grows forms so human nature—*her own higher nature*—must always grow buildings, civilizations on good ground West and East at last so reconciled as to work independently together The light of the West is the light of the diamond iridescent like the stars The light of the East glowing incandescent like that of colored gems burning with the lovely light of Earth in the palm of the hand. Why then hate and war with each other? All go to make a proper diadem for civilization—a Culture And it will take all kinds to make a free world

So I do venture to believe we as a nation have carried abroad enough good tidings to compensate for our sorrow over wrongly concentrated machine power This mechanized era may go on with renewed faith beneath all suffering, go to the root—and radically design the structure of a characteristic organic culture To succeed in this uncommon endeavor we must commence work square with a fresh perception of *nature s organic laws* as they are now manifest—and actually change wherever or in whatever degree we are able to find and fit our course to them In architecture we call this recognition of principle organic a d cultivate continuity as a science It is also the art of equilibrium in all human opportunity To learn to perceive it is to learn the inevitable purpose of our own Life

To have and to hold! Yes—well enough when having and holding square *with* nature but disastrous if not fatal unless *giving* and *taking* according to nature! What I write here is directly in line with normal continuity in the law of organic change As an architect I have observed these laws at work not only in and upon materials of building construction but also upon men and women throughout the vast undeveloped reaches of our already overexploited country Yes—in the light of this organic ideal—a vast beautiful region from coast to coast and border to border undeveloped and sadly in need of synthesis

Time then for these importunate powers we have been describing to be recognized by politics and education as mere scaffolding of the civilization we—the core of the modern free world—still fervently desire however we may

nd inspiration vital to new art forms to enrich the spirit
human misery will only deepen
Again the setting sun all Europe mistook for dawn?

Latter day Civilization

Well inwardly I believe that we must recognize openly and use the good in these strange new forms now thrusting at our cities against base imitations (conscious or unconscious) of dead forms now trying so hard and by dishonest means to hide the lack of any significance

Education is unable to recognize (or unwilling to face) the fact that in these potent changes by mechanical a ncies conscientiously enumerated here we must turn about to subdivide growing aggregates of machine power abolish invisible despotisms and advocate *radical* revision of the growing governing agencies—our bureaucracy Revisions are necessary now to release and encourage the spirit of human initiative help broaden officially and socially the *voluntary* basis of native manpower develop a d fortify the conscience of the citizen defend it as inviolate to democracy

Good education would consist in patiently building up th manly attributes of character that are the basis of true individuality but which we are allowing this machine age to destroy Education must no longer ignore the fact that democracy proclaims the sovereignty of the individuality? Must our education (like government) continue static because it is organized deeply to distrust Man? And is science able to give us no faith in man as mankind but only tend to take it away?

mere
modern free world

Democracy in Overalls

The dream of the free city is to establish democracy on a firmer basis Is it a dream? A vision certainly Ideas always precede and configure the facts But I am here *writing no more than the too specific outline of a prac* tical ideal perceiving Change as already upon us Old phases as well as phrases must come to an end Graphic and plastic arts and fine art come in at this point to aid in showing just what the universal city and its buildings might be The different buildings here described have already been given either graphic (the drawing) or three-dimen *sional (the model) form To begin I believe that a general* outline of any ideal is better than specific plan or model of its particular features An ideal once clearly fixed in mind —and the plan will come naturally enough Fresh under takings then appear and proceed from generals to particu lars with the necessary techniques peculiar to each True ideas must develop their own technique afresh The higher the ideal at first the more important and difficult the tech nique

To the impatient critical reader and all architectural eclectics who have come along thus far these all too broad outlines of the coming free city may seem only one more Utopia to join so many harmless dreams that come *and go like glowing fireflies in July meadows But I am not* trying to prove a case My interest lies in sincerely ap- praising in our own behalf elemental changes I see exist ing or surely coming There is plenty of evidence now at hand to substantiate all the changes I outline At least here you have an earnest architect s conscientious study of organic structure ahead based upon manifest circum stances and the *experience of a lifetime trying* to get organic architecture to come alive as the true form-of building for American Democracy An architect s struggle (so it is) in these United States lies in trying to get any pro found study of any sort in the Arts into good form I am seeing and saying that organic architecture is the only true

...hitecture for our democracy Democracy will someday realize that life is itself architecture organic or else both architecture and mankind will become in vain together

As a people no doubt we are busy sacrificing the greater usefulness and the only happiness we can ever know in our own name to put our all into the cheaper lesser "efficiencies" expedient as I see them It is useless to go on further working for the senseless mechanisms of mere machinery for the landlord the machine lord and his lady (as they stand) hoping for any sound general profit for the great future culture of this nation—and for the culture of this world Noble life demands a noble architecture for noble uses of noble men Lack of culture means what it has always meant ignoble civilization and therefore imminent downfall

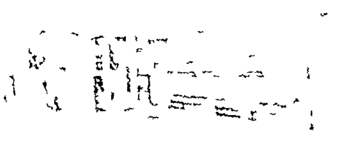
The true center (the only centralization allowable) in Usonian democracy is the individual in his true Usonian family home In that we have the nuclear building we will learn how to build Integration is vitally necessary to that normal home Natural differentiation just as necessary Given intelligent free individual choice the home should especially cherish such free choice—eventually based upon a greater range of possible freedom range for such individual choice in the specific daily cultivation of principles in Architecture as well as in the daily uses we make of Science and Art In Religion? No less!



House on the mesa northeast elevation

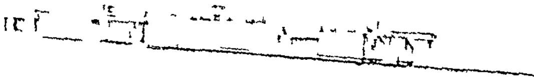
Luxury (it too is primarily a matter of individual quality) would enter the democratic social sense as gratification of more and more developed humane *sensibility* beauty the concern Exuberance is beauty but not excess

Yes. Liberty is not license exaggeration is not exuberance Every true home should be actually bound to grow from within to dignity and spiritual significance grow by the right concept and practice of building into a pervasive social circumstance grow out of one s own good ground and better self into everybody s light not in everybody s nor anybody s way Every man s home his castle ! No every man s home his sphere in space—his appropriate

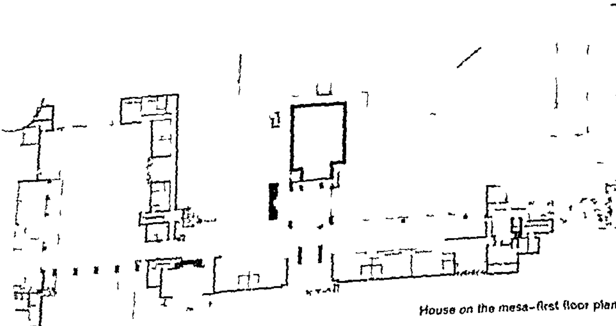


House on the mesa living room

place to live in spaciousness On his own sunlit sward or in wood or strand enhancing all other homes No less but more than ever this manly home a refuge for the expanding spirit of man the individual This home is for the citizen of Usonian democracy our teen ager In *his own home* thus the Broadacre citizen *would* be not only impregnable He would be inviolate This nation indestructible! He would be true exponent of a man s true relationship to his fellow men because he *is* his fellow man He *is* his country So he would naturally inculcate high ideals *in* others by practic ing them himself He *would* insist upon opportunity for others to do no less External compulsions personal or



se on the mesa–the luxury house



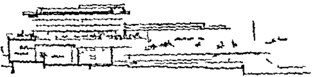
House on the mesa–first floor plan

House on the mesa–southeast elevation





se on the mesa–northwest elevation



House on the mesa section thru bedroom and SW elevation

official were never more than weakness continually breed in weaknesses or weaklings Usonian homemakers of Broadacres would first learn to know all this so well that the citizen would practice this knowledge instinctively in his every public act not only to the benefit of others who come in contact with him but to gratify something deep in his very nature

The Awakened Citizen

Improvements Well improvements in the sense of this sense of self are not only on but *of* the ground Actually they belong to those who make the improvements and learn to use them as features of their own life use them well in relation to other lives It would make sound economic sense for the homeowner to surround himself with all such ideal expressions as might seem square with his ideal He could no longer be compelled to pay unjust penalties for so doing Advantages flow naturally in upon the enlightened and enlightening democratic unit in this new humane stronghold Well aware of these the significance of much that he knew but never realized comes clear In worldly situations radical changes necessarily due to fundamental realizations of freedom would render obsolete most of his old educational paraphernalia de

and to hold his own shelter secure by his own effort in his own atmosphere free to go stay or come And whenever however he pleases to go there is always something nearby worth seein —a pleasure to go to

Every man s new standard of space measurement (we have said it is the man seated in his car) affects him every where he goes and he can go anywhere But most of all the new sense of space affects him where and how he may liv New breadths increased d pths not only in the simple r hes of the new building he proudly calls home but into the very makeup of his faith in freedom A feature of his philosophy realized Thus inner sense of security defends him against imposition leading eventually to reposses sion And it will be just as hard to scare this Usonian out of his sense or his home as to s are him out of himself The Uson an citizen will find new faith in himself on his own a tage no longer a man to be afraid or to be afr id of He will not huddl Nor will he run with the pack! Ask him His faith is in—what?

Now because the American citizen will learn how ex panded light spacious openness and firm cleanliness of significant line in oneness of the whole may be his own and how all may add to his stature as a man among men he will not be stampeded More chary than ever of grandomania either at home or abroad to this richly animated awakened c tizen s imagination quiet repose appeals most because beauty is concerned with him and he with beauty With a s nse of rhythmic quality in the appropriateness of plane to quiet len th of line he is able to trace the flowing simplicity of melodious contours of structure as he sees them in what he does to the land itself Learns from it The grace of native flowers in garden or meadow or by th road side—he truly sees—the trees in teeming life of the wood or landscape Naturally all will be a refreshing feeling of intimacy with Nature grateful for space to be lived in the new spaciousness understood deeply enjoyed In his new life the truth is he himself belongs ! Even as hill slopes or the beautiful ravines and forests themselves be long and as bees and trees and flowers in them belong so h belongs Wh l at home the citizen is pleased and pleasing lord of space He has integrity Spacious interior freedom becomes him and is the *new reality* Romantic

stroy nearly all the so-called traditions once cherished by his teachers He *knew* this but now he *realizes* it Then to what may he hold fast as he finds himself able to go forward to new life in this new way on his own ground? Power is now to become his own responsibility—power never dreamed of until he thus began to live as a free man Power now is perpetually renewed from within himself power appropriate to his new circumstances

Production with a capital P has previously battened and fattened upon the homemaker At exorbitant rent he has painfully acquired utilitarian conveniences by debt and such modern sanitation as the homemaker may have in this present day of the runaway industrial revolution But all these and more may now be made from the bottom up and from inside out into one single unit *for him* Convenience ten to one in point of economy and true beauty (they are one now) may be his and do for him what he could not ask of conveniences heretofore Electrification sanitation gadgetry of the kitchen complete all utilities lacking individuality to be delivered to him as is his car in prefabricated units Composing the characteristic Usonian abode great variety of individual choices exists Choice would naturally *increase* as the new materials—glass steel sheet metal and the new plastics—let his life expand *understood* Vision comes into grounds surrounding and he places appropriate gardens around him Vistas of the landscape become part of his house and life just as his house becomes integral part of neighborhood landscape The machine properly disciplined by good design brings tangible fruitful benefits to the homemaker by space interior and exterior—the new time space concept as described earlier What that may mean to his spirit as well as his comfort lies easily within his reach Luxury for him will consist in his new sense of a harmony—space free is his However simple this house it will be well designed and planned *with him for him* good materials in good design well executed To be himself the Broadacres homemaker will exercise his new sense in the ground plan of the place he is to live in as well as the scheme of things around him, the spirit that made it free will maintain it so The reward and refuge of such life as this would be in the free city would consist largely in fresh opportunity to have

Spa'e comes alive to be enjoyed and lived in charac teristic of this age of the machine This is our growth spiritual integration with everyday life Simple because it is universal conservation of life happiness is inevitable consequence

Architecture

Such practice of life lies in the province of organic archi tecture architecture sure to react upon every practical homemaker s sense of himself Modern man cannot fail to grow in health of mind as he becomes aware of himself as free He *is* freedom' Freedom at home makes all men doubly democratic in spirit Any man now demands the freedom for other men and their nations that he asks for himself because only so may he demand freedom as his inalienable *right* It will not now be too difficult for the Broadacre citizen to see his right as no more than their right When the meaning of the word organic dawns within the mind of the man he will demand integ rity and significance in everything he has to live with or that he does to others His awakened eye will see boldly and he will not hesitate to search habitual forms every where rejecting form he once took for granted when he was only educated not cultured He now challenges all form The Usonian of Broadacres will have truth of form or he will have none' This goes out from him to his familiars and to establish better economic and social rela tions with other nations It goes out from him to charac terize American life– no curse put upon the world by insane exhortations of business to increase private pro duction" for greater public waste

The citizen of Broadacres would see political science too as something organic— the science of human happiness And see economics that way too He would reject state department banking and trading as likely to be vicious Broadacres citizens would also regard philosophy as or

he is both introvert and extrovert No longer is his faith placed in arbitrary hangovers of Roman law because he goes deeper to the organic law beneath There in Nature is where his new faith in himself is founded and can be defended

Both physical and spiritual significance his oneness of life lies in this new more natural sense of himself The citizen is bound to see and find tremendous spiritual consequences come alive in him For all of life love and the pursuit of happiness is no longer a phrase It is the architecture of his soul

Why then should citizenry ever be small dishonest or mean? Why should the citizen deny to others what he has learned to value so highly within himself? Out of independence such as his a new idea of man emerges He cooperates because it is for him to say either Yes or No and say so *as his own conscience dictates'*

Romance

This interior sense of space in spaciousness is romantic and growing throughout the world Well understood it is the true machine age triumph, a true luxury And as this sense of space in spaciousness becomes innate to mankind I believe the American citizen will develop a more concrete freedom than a Greek or a Roman ever knew or even the Goth felt in the Middle Ages Or any freedom to which West or East has subscribed or aspired Perhaps greater in range of freedom interior to go with freedom exterior than man ever believed could be unless perhaps some adventurer like the ancient Arab or American Indian some romantic like François Villon or people of the earth loving East sensed once upon a time In sweep simplicity (especially *in quality*) architecture never surpassed in significance and beauty what may be this awakened citizen s architecture—that of the free City that is a Nation Again—that new city is nowhere unless everywhere

Space comes alive to be enjoyed and lived in characteristic of this age of the machine This is our growth spiritual integration with everyday life Simple because it is universal conservation of life happiness is inevitable consequence

Architecture

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ganic The simplicities of Lao tze and those of Jesus would dawn afresh To practice them he would learn to find them concrete effective *forces* that really work At last the citizen would see that the inner forces at work in his life are organic and therefore prophetic

Discipline

So *interior discipline of an Ideal* thus set up in the citizen will go to work Undreamed of potentialities show in the work of the workman as he becomes responsible to *himself* for himself He is the only *safe* man because he is the man now disciplined not by government (the police) but from within by himself! Herein lies the great social potential worthy of the greatest of human works of art and science Democracy itself

So free men will soon walk abroad in modern times nobler men among nobler minded manhood—more than ever potent in making a fairer minded world A better sense of proportion now to go with his sense of humor and his true sense of himself

As world citizen the Usonian s power no longer lies in peddling or meddling or borrowing or lending or becoming stupidly mischievous with money abroad Power no longer in the control of vicarious officialism at public ex pense Individual aspiration would never consist in or sub-sist on imitating anything First of all—for all—quality Only because of well founded confidence in his own strength will man be eager to *share* in the work of the world The world will be invigorated by his happiness be cause it will have the vitality of good sense His actual practice of the democracy we preach will be no less in spiring. Were the world to see this citizen results would become ideal for all the world Exemplar in his own life in his own home feet on his own ground! See a man free alive

"Where There Is No Vision the People Perish"

Here then a vision? I give you the ideal *practical* demo crat he the Usonian citizen of the great free city of this book No longer impotent robot he the potent citizen of the new natural city that is taking place among us already Then comes a nation as example to free the whole world to prove that freedom is not several but ever one and indi visible! Practical become integral

The Wage Slave

Tillers of the fields owing to universal electrification and mobility today may enjoy anything the big city offered the wage slave of yesterday as reward White-collarites and industrialists parasites immured restless longing to go from here to there where establishment ensures full measure of occupation at work they like Widening margins of leisure everywhere the machine now ensures a margin that does not mean more or less unemployment for anyone but more time to spend as the independent workman may like to spend time The workman citizen of our nation must see his native birthright as green the green of the ground Once there free on his own by his own character skill and voluntary labor he is bound to succeed in "the pursuit of happiness No other secure basis for happiness is as in telligent as good *use* of good ground Then why not go there and learn how—or learn how and go there?

Industrial occupations may then grow to mean to him so much more that no official guaranty of urban employ ment is good enough for him His own initiative and consciousness of manhood *protected* here at home! There

is no longer reason for a man of good conscience to doubt that all that he is or may become should not work in full harmony *with* other men according to nature and each man be secure in the nature of himself Therefore all mankind secure His own nature may be so attuned to the nature of the cosmos that he in himself would be a new more vital kind of success Only through such interior organic process is he (or are we) going to be able to build the city of democracy

Do you question this Fundamental direction for American citizens of the future? Then first learn the meaning of these words

Organic
Decentralization
Integration
Democracy

Words never properly identified by the American citizen because never properly interpreted to him in action Then how could the words be applied by him or to his work or his life in this or any culture ancient or modern? They were misunderstood or misapplied terms by civilization after civilization—civilizations now dead

The significance of these words (watchwords) may now belong to the awakened American citizen Qualifications at last for his vote An understanding opens to the significance of the law of change—what is insignificant in life fades falls away as the inner meaning of the words comes clear Inevitably he will come face to face with *this* new reality in the words of Lao tze *The reality of the building does not consist in the four walls and roof but in the space within to be lived in* The significance of this lies where his life is now concerned—with these words

Former practices of the vicarious power that once meant fortune will leave the twentieth-century industrialist all but useless He was a worker immured in government in housing or some form of conscription A conscript to be cast aside But in the free city homemaking for manhood can mean spiritual stagnation no more nor strangulation of his finer sensitivities Work and his home must be the honor of his own better self Home only then having all the meaning and privileges it must have in genuine Democracy New spirit forces are now going to work upon our

vast material resources in this new direction—material resources worked upon by whatever spiritual force the free man has left to him. All this force opens to the citizen if he should so decide No man need be a kept or "Yes man if he goes intelligently to his birthright in nature he is now independently a No man if he so chooses Here now we have the broad base of capital where it belongs—on the ground—the base of the pyramid no longer up in the air

Only the democratic citizen liberated can put to work forces that make the *machine* no longer a destructive imposition upon human life elevating instead of exhausting man's innate spiritual power Spiritual force *in a way of life* wherein man feels, thinks and learns to live anew as a *natural aristocrat* The ideal Usonian aristocrat the American citizen could if he would, use the word aristocracy honestly in describing the great new city A great integrity

Now here at last, we have capitalism for genuine Democracy The capitalist himself his own impregnable defense!

Night Is but a Shadow Cast by the Sun

Looking back over this book I see it was not written to *please* anyone not even myself The same urge impelling me to build has impelled me to write The book began 1932, as *The Disappearing City* 1945 it was expanded into *When Democracy Builds* Now here entirely rewritten as *The Living City*

This matter (a direct continuous study beginning 1921) was first presented as "The City" in a lecture at Princeton University Subsequently that lecture was published with five others by the Princeton University Press While in Arizona pushed there by the national breakdown of 1929 the Broadacre City model—12 feet by 12 feet—was made by the Taliesin Fellowship It was first exhibited at the Industrial Arts Exposition Radio City New York April 15 1935 This modeling is now a feature of Taliesin

Does "The Art and Craft of the Machine" the paper first read at Hull House 1903 (since translated into seven languages) seem to suffer contradiction here?

No. I then dreaded the machine *unless well in the hand of the creative artist.* Saying so then I say so now. I knew then that this power we call the Machine was otherwise socially malevolent. The creative artist (culture his consideration) I believed would be in the place where he belongs in a civilization ready to accept the machine but only as a new tool, a new facility capable of improving or destroying man on earth. Well ... he is not there where he belongs. The Machine ... is cutting him off on the ground! He must begin at the beginning again at the root—a radical.

But today the Machine is running away. I find it hard to believe that the machine would go into the creative artist's hand even were that magic hand in true place. It has been too far exploited by industrialism and science at expense to art and true religion.

Machine facilities have increased inordinate quantity production beyond consumption until total mechanization *is trying to control distribution and the market. By total* industrialism war, more war is always in sight, paid for in advance—all but the bloodshed. The machine is now become *more the engine of destruction* and propaganda for increasing our national insecurity by wage slavery is everywhere in the social fabric of the news. Higher human faculties, which the *machine* should serve to release in our Democracy, are officially and academically emasculated, the humane interest fast disappearing. That is why the belated rewriting of this ... seeming to me now ... more timely, more important than ever book, original advocate of organic architecture, again to take the stand for the consumer (the people) is against the ubiquitous thoughtless producer for profit. The "consumer" now must take what "production" decides to make. Whatever production decides to make for profit is all the consumer can get in any line. This antithesis of the democratic process is a menace, a drift toward deadly conformity. For the sake of conformity we the people get quantity defying quality.

Owing largely to facility beyond our means, since time immemorial no blacker time for Principle has existed than

present" Of course our present is no exception to all the "present" there ever was in time as history is written

If the advertising we see spread by the big production boys is indicative of our commercial activity no lasting benefit of our bomb-throwing extravaganzas on foreign soil will ever get over to us as we live here Must we of this nation—free—wait for the vitality and depth of a right minded inevitable free city? The pattern is not to come from over there We if square with the ideal of Democracy must make a new city Must we wait for our big production boys to "cash in and go to spend their hard gained profits in heaven or hell maybe? Of course *a la mode*—but what mode?

Plainer to me every day that not only our professional streamliners—experts (hired for the back rooms of our big production boys)—see nothing yet of the citizen s first needs first The big boys have yet seen nothing at all of *interior* nature on their own

Production is trying too hard to manufacture the same old things in a reversion of the same old ignorance of good design that built creatures of the hand and to manufacture them by *negation of that hand* Now in a dead house for dead men And trying, too to make themselves believe it is a brand new way! How can anyone with half a mind tolerate eventual negation such as this not only of the man who makes the house but of any man who gets the house to live in? And by house I mean also the city and the nation Negation of Democracy itself is—and therefore—inevitable a mere matter of time Education seems to know little or worse The old steel post and girder framing of the nineteenth century bridge engineer is still a rigid concept to the expert in twentieth-century architecture None but builds from outside inward instead of from inside outward Yet the talk is modern

Probably our many big city survivals (yes feudal—plus gadgetry) will escape destruction from inside if not overhead only to find their originals (European cities devastated by us) replanned and built more nearly as a modern city should be than ours We have had no benefit from the devastating bomb ourselves except to make the bomb

market it and drop it ourselves over on the other side So we are likely as things are to find ourselves far out moded by any standard of comparison when the smoke of destruction clears away in the light of reconstruction and V for Victory may look more like V for Vanquished

Finally then this long discourse hard to write or read is a sincere attempt to take apart and show (from the in side) the radical simplicities of fate to which our own machine skills have now laid us wide open and try to show how radical eliminations are now essential to our spiritual health and to the culture if not the countenance of democratic civilization itself These are all changes valid by now if we are to have indigenous culture at all and are not to remain a bastardized civilization with no culture of our own going all the way down the backstairs of time to *the usual untimely end civilizations have hitherto met*

Wholesome destruction may eventually *compel* an open change for improvement that our young architects must accept as a challenge They can be equal (I think so) to the tremendous task only by seizing upon urban obsolescence to destroy these rubbish heaps that are with us here at home Do this by learning how to help the inevitable natural city to go on building itself the right kind of buildings built the right way in the right place for the right people—this and the right kind of city will grow for us But I see a studied avoidance of such interference by mediocre professional meddlers as a feature of the new planning we do not need

The Living City then is nothing less than inspiration or better than restraint upon the effects of all planning by the trustees whose responsibility it is our young architects

I hope this architect's book is at least an exhortation for them a warning for the farmer a caution and encouragement for the small manufacturer and for national colleges of architecture and agriculture or such cultural nurseries in this nation as the machine age has raised or razed or carelessly left standing We cannot achieve our democratic destiny by mere industrialism however great We are by nature gifted as a vast agronomy In the humane proportion of those two—industrialism and agronomy—we shall

produce the culture that belongs to Democracy organic And in the word organic lies the meaning of this discourse So this book is all the more for that great invisible but potent in between —that new *reality* we call here his majesty the American citizen

Democracy! Can we in these United States of America make it work? Or will we in honesty change the name of the politics of our Republic? THE PRESENT IS THE EVER MOVING SHADOW THAT DIVIDES YESTERDAY FROM TOMORROW IN THAT LIES HOPE

Frank Lloyd Wright

Taliesin
August 1958

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APPENDIX

From Ralph Waldo Emerson's Essay on FARMING

The glory of the farmer is that, in the division of labors it is his part to create All trade rests at last on his primitive activity He stands close to Nature he obtains from the earth the bread and the meat The food which was not he causes to be The first farmer was the first man and all historic nobility rests on possession and use of land Men do not like hard work but every man has an exceptional respect for tillage and a feeling that this is the original calling of his race that he himself is only excused from it by some circumstance which made him delegate it for a time to other hands If he have not some skill which recommends him to the farmer some product for which the farmer will give him corn he must himself return into his due place among the planters And the profession has in all eyes its ancient charm as standing nearest to God the first cause

Poisoned by town life and town vices the sufferer resolves Well my children whom I have injured shall go back to the land to be recruited and cured by that which should have been my nursery and now shall be their hospital

Science has shown the great circles in which Nature works the manner in which marine plants balance the marine animals as the land plants supply the oxygen which the animals consume and the animals the carbon which the plants absorb These activities are incessant Nature works on a method of *all for each and each for all* The strain that is made on one point bears on every arch and foundation of the structure There is a perfect solidarity

Nature is as subtle as she is strong

Nature suggests every economical expedient somewhere on a great scale Set out a pine tree and it dies in the first year or lives a poor spindle But Nature drops a pine-cone in Mariposa and it lives fifteen centuries grows three or four hundred feet high and thirty in diameter—grows in a grove of giants like a colonnade of Thebes Ask the tree how it was done It did not grow on a ridge but in a basin where it found deep soil cold enough and dry enough for the pine defended itself from the sun by growing in groves and from the wind by the walls of the mountain The roots that shot deepest and the stems of happiest exposure drew the nourishment from the rest until the less thrifty perished and manured the soil for the stronger and the mammoth Sequoias rose to their enormous proportions The traveler who saw them remembered his orchard at home where every year in the destroying wind his forlorn trees pined like suffering virtue In September when the pears hang heaviest and are taking from the sun their gay colors comes usually a gusty day which shakes the whole garden and throws down the heaviest fruit in bruised heaps The planter took the hint of the Sequoias built a high wall or—better—surrounded the orchard with a nursery of birches and evergreens Thus he had the mountain basin in miniature and his pears grew to the size of melons and the vines beneath them ran an eighth of a mile But this shelter creates a new climate The wall that keeps off the strong wind keeps off the cold wind The high wall reflecting the heat back on the soil gives that acre a quadruple share of sunshine—

> Enclosing in the garden square
> A dead and standing pool of air

The farmer times himself to Nature and acquires that live long patience which belongs to her

In the great household of Nature the farmer stands at the door of the bread room and weighs to each his loaf

The city is always recruited from the country The men in cities who are the centers of energy the driving wheels of trade politics or practical arts and the women of beauty and genius are the children or grandchildren of farmers and are spending the energies which their fathers hardy silent life accumulated in frosty furrows in poverty necessity and darkness

He is the continuous benefactor He who digs a well constructs a stone fountain plants a grove of trees by the roadside plants an orchard builds a durable house reclaims a swamp or so much as puts a stone seat by the wayside makes the land so far lovely and desirable makes a fortune which he cannot carry away with him but which is useful to his country long afterwards The man that works at home helps society at large with somewhat more of certainty than he who devotes himself to charities If it be true that not by votes of political parties but by the eternal laws of political economy slaves are driven out of a slave State as fast as it is surrounded by free States then the true abolitionist is the farmer who heedless of laws and constitutions stands all day in the field investing his labor in the land and making a product with which no forced labor can compete

We commonly say that the rich man can speak the truth can afford honesty can afford independence of opinion and action—and that is the theory of nobility But it is the rich man in a true sense that is to say not the man of large income and large expenditure but solely the man whose outlay is less than his income and is steadily kept so

Who are the farmer s servants? Not the Irish nor the coolies but Geology and Chemistry the quarry of the air the water of the brook the lightning of the cloud the castings of the worm the plough of the frost Long before he was born the sun of ages decomposed the rocks mellowed his land soaked it with light and heat covered it with vegetable film then with forests and accumulated the sphagnum whose decays made the peat of his meadow

where to begin yet there is no arrogance in his bearing but a perfect gentleness The farmer stands well on the world Plain in manners as in dress he would no shine in palaces he is absolutely unknown and inadmissible therein living or dyin he never shall be heard of in them yet the drawing room heroes put down beside him would shrivel in his presence h solid and unexpressive they expressed to *gold leaf* But he stands well on the world—as Adam did as an Indian does or Homer s heroes Agamemnon or Achilles do He is a person whom a poet of any clime—Mi' on, Fird si or Cervantes—would appreciate as being really a piece of the old Nature comparable to sun and moon rainbow and flood because he is as all natural persons are representative of Nature as much as these

That uncorrupted behavior which we admire in animals and in young children belongs to him to the hunter the sailor—the man who lives in the presence of Nature Cities force growth and make men talkative and entertaining but they make them artificial What possesses interest for us is the *nat r l* of each his constitutional excellence This is forever a surprise engaging and lov ly we cannot be satiated w th knowing it and about it and it is this which the conversation with Nature cherishes and guards

and makes a little Cuba within it whilst all without is Labrador

See what the farmer accomplishes by a cart load of tiles he alters the climate by letting off water which kept the land cold through constant evaporation and allows the warm rain to bring down into the roots the temperature of the air and of the surface soil and he deepens the soil since the discharge of this standing water allows the roots of his plants to penetrate below the surface to the subsoil and accelerates the ripening of the crop

There has been a nightmare bred in England of indigestion and spleen among landlords and loom lords namely the dogma that men breed too fast for the powers of the soil that men multiply in a geometrical ratio whilst corn multiplies only in an arithmetical and hence that the more prosperous we are the faster we approach these frightful limits nay the plight of every new generation is worse than of the foregoing because the first comers take up the best lands the next the second best and each succeeding wave of population is driven to poorer so that the land is ever yielding less returns to enlarging hosts of eaters Henry Carey of Philadelphia replied Not so Mr Malthus but just the opposite of so is the fact

The first planter the savage without helpers without tools looking chiefly to safety from his enemy—man or beast—takes poor land The better lands are loaded with timber which he cannot clear they need drainage which he cannot attempt

Meantime we cannot enumerate the incidents and agents of the farm without reverting to their influence on the farmer He carries out this cumulative preparation of means to their last effect This crust of soil which ages have refined he refines again for the feeding of a civil and instructed people The great elements with which he deals cannot leave him unaffected or unconscious of his ministry but their influence somewhat resembles that which the same Nature has on the child—of subduing and silencing him We see the farmer with pleasure and respect when we think what powers and utilities are so meekly worn He knows every secret of labor he changes the face of the landscape Put him on a new planet and he would know